



A Survey on the Religions of Christianity and Islam: Observing Management Structures

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Abstract: *Man has been able to decipher his universe and the world with the help of science and philosophy to a great extent, throughout his adventurous history of evolution on earth. Religions with a history of more than four thousand years have been along with human. In this research, Islamic and Christianity religions have been premeditated and the results suggest that the existence of common misconceptions among extremist Muslims is one of the factors that makes them free to commit crimes and violence and it brings lawful justification to their violent actions. Of course, extreme Muslims, to deal with violent acts and to justify their actions in a way, consider these beliefs as right and they bring about reason and evidence and rationalize these reasons for their violent acts, including misconceptions that can have bad outcomes and, certainly, so far, bad consequences have not been less. Also, the reason for the superiority of Christian religion over Islam is that Christianity, in comparison with other religions, is more about establishing a close relationship with God than with religious ceremonies, creating this relationship is the result of Christ's effort and the services of the Holy Spirit in the life of believers.*

Keywords: *Religion, Islam, Christian, Management*

INTRODUCTION

Throughout his venturesome past of evolution on earth, man has been able to decode, to a great degree, his universe and the world with the help of science and philosophy. Human being is no longer a creature that is afraid of nature. Religions with a history of more than four thousand years have been along with human history and in their own way, have sheltered the frightened man, and they have established a set of life obligations and prohibitions in this world. In this research, we will examine the two common religions of the world Islam and Christianity. For religion, two dimensions can be considered: First, the longitudinal domain drawn from the beginning of the religious thought of mankind to our time, and at all times and places, has pursued a common purpose, a purpose that is not specific to a particular people or a particular time. The second transversal dimension from which, in proportion to any time and place, emanates the original or longitudinal aspect, leads to the emergence of different forms and new relative meanings and a different manifestation of religion. For example, from the perspective of the Qur'an, Moses, Jesus, Muhammad (PBUH) and others, all were the prophets of one religion. The basic meaning for religion is what is seen in the longitudinal domain that can be identified at all times, languages and places, and it is also the common core of all religions and schools that we regard as different religions.

Between Hindus, Muslims, Christians, Jews, Zoroastrians, the common meaning to be familiar and akin to all, the only essence of religion can be shown that is considered to be the unique essence and the one meaning as the basis for religion, but the relative meanings for religion are the approaches of differentiation and

differences, especially in the rituals and customs that are seen among various tribes and cultures. These differences are the offspring caused by different times and places, and various attitudes that arise from it. These different meanings and various interpretations can be regarded as the transversal domain of religion or relative meanings.

Review of Literature

What Religion is:

There are several definitions of religion. Tiel (1902-1893) states that: In fact, religion is the spiritual state or pure and merciful state, which we call (fear) "khashiia". According to Bradley (1864-1924) religion more than anything is endeavor for the full truth of good in every aspect of our existence, to open and James Martino (1900-1805) claimed that the religion is the belief in God that is always alive, that is, the belief in the divine will and determinism that governs the world and has moral relations with mankind. It is clear that each of these definitions emphasizes a different attribute. Tiel emphasizes on fear, Bradley ties religion with virtuousness, and Martino takes note of ethical aspects of monotheism.

Other definitions of religion include other specific attributes, such as doing rituals, praying and communicating with the gods, it seems that each of these definitions has an aesthetical delight to validation and rationality. Religions are very complex. Therefore, It is rational that we do not consider just one single aspect as a complete definition of religion. For example, there are primitive religions, such as the Shamanic religions, that their humble acts seem to be due to fear or greed rather than pure sense of "khashiia", so the definition of Tiel is not inclusively complete. There are also religions that believe in polytheism (such as Greek religion, ancient Egypt) who do not believe that the world has a single divine ruler. So, the definition that Martino has presented cannot include all religions. These abridged hints point out that the definition of religion is difficult.

However, it is possible to get an effective definition of religion from the point of view of the general feature that appear to be common in the structure of all religions. Ninan Smart has taken this approach and sex features or general feature that he believed to be in all the existing religions are listed as such; ritual, mythical, ideological, ethical, social and empirical, which is undoubtedly, a useful smart list, but the characteristics of religion can be classified into another category. Religion consists of a set of beliefs, actions and individual and collective emotions, which are organized around the concept of ultimate truth. This fact can be considered in terms of difference of religions with one another; one or multiple, distinct or indefinite, divine or non-divine, and so on. Nevertheless, it seems that all cultural phenomena that we call religion fit into this definition.

Types of Religion

In traditional societies, religion usually plays a fundamental role in social life. Religious symbols and rituals are often mixed with the material and artistic culture of the society – music, painting or carving, storytelling and literature. In small cultures, there are no professional clergymen, but always certain people who specialize in knowledge of religious practices (and often magic). Although there are several types of these experts, a common type is Shaman (the term originally belonged to the north American Indians). Shaman is a person who, according to people, can direct ghosts of abnormal forces through rituals. However, Shamans are basically sometimes wizards, not religious leaders and often people who refer to them are the people who are dissatisfied with what is presented in the religious rituals of the community.

The two forms of religion, which are often seen in smaller cultures are the ritual totem and ritual apparition. The word "totem" originally comes from the Indian tribes of North America, but is used in a generic way to refer to species of animals and plants supposedly possessing supernatural powers. Usually any group of kinfolks or macro group has its own specific totem within its community by which the activities of the various rituals are associated with. Totemic beliefs may seem alien to those who live in industrial societies, however

in some relatively small groups, emblems similar to those of Totemism is popular – Similar to when a sports team has a plant or animal as its symbol. Mascots are also totems.

The ritual apparition is the belief in spirits or ghosts, which are supposed to reside in the human world. Such ghosts may be considered as merciful or malicious, and may affect human behavior in many ways. For example, in some cultures, it is believed that spirits cause illness or insanity, and may conquer or subjugate individuals in a way to take them into their own hands. apparitional related beliefs are not limited to small cultures, but also to a degree are found in many religious environments. In medieval Europe, people who were thought to have wicked spirits entered their bodies were often harassed as a sorcerer or witch.

The seemingly "simple" small societies often have complex systems of religious beliefs. The ritual totems and the ritual apparition among these societies are more common than the larger societies. But some small societies have far more complex religions. For example, Southern Sudanese noirs, described by Evans Pritchard, have a complex set of religious beliefs based on the existence of a "higher God" or "spirit of the heaven". But religions that are monotheistic oriented are less commonly found among the more traditional cultures. These cultures are often polytheistic - that is, they believe in many gods.

Judaism

The Jewish religion is the oldest of these three religions, dating to almost 1000 BC. Hebrew people were desert people living in ancient Egypt and around it. Prophets or their religious leaders, to a certain extent, derived their beliefs from the existing religious beliefs in that area, but differed from them in terms of believing in an Almighty God. Most of their neighbors were polytheist. The Hebrew believed that God was demanding obedience to strict ethical laws, and they decisively claimed that the truth was only with them, and they viewed their beliefs as the only true religion.

Until the establishment of the state of Israel, shortly after the end of the Second World War, there was no country in which the Jewish religion was the official religion. There were Jewish communities in Europe, North Africa and Asia, although they were often chased and harassed - culminating in the massacre of millions of Jews in Centralized camps at the hands of the Nazis during the Second World War.

Christianity

Many Jewish beliefs were received by Christianity and became partly of this religion. Jesus Christ was a ritually righteous Jew and Christianity began as a sect of Jewish religion. It is not clear that Jesus wanted to establish a separate religion. The disciples saw him as Christ - Christ is the Hebrew word for " anointed ", the Greek term being "Christ" – that the Jews were waiting for him. Paul, a Romanian Greek-speaking citizen, was one of the first major propagandists of Christianity, who started to preach in an inclusive way in Asia Minor and Greece. Although Christians were initially pursued and brutally harassed, eventually, the Emperor accepted Christianity and chose it as the official religion of the Roman Empire. From then on, Christianity expanded, and for two thousand years it became the dominant force in Western culture.

Today, Christianity has the most followers, and has generally spread more than any other religion around the world. More than 1000 million people consider themselves Christians, but there are several divisions considering theology and church organization, the main branches of which are Roman Catholicism, the Protestant religion, and Eastern Orthodox Christianity. The path to Christianity is a monotheistic religion based on Jesus' life and teachings. With nearly 2.5 billion people, this religion has the highest number of followers all over the world. The followers of this religion believe that Christ was crucified, then he rose from the dead ascended into heaven, and again would return to earth for the restoration of world peace. Christian foundation dates back to the first century AD and Judaism that was founded by Jesus of Nazareth (Christ).

Early Christianity is divided into three periods of Jesus and the mission of the early fathers of the church and the defenses. These three periods include a of range 400 years, which began at the beginning of the 30th century as the beginning of Christ's service and ends at the end of the 4th century. In the first century of Christianity and in the first decades after Christ, there was a theological conflict between Christians. But the struggle did not end, and in the second and third centuries, it became more factional. Among the parties

involved, some did not accept Paul and his theological system. Like the sects: Ahyonites and Nasserians who still adhere to the Mousavi's Shari'a (Giddens, 2012).

Islam

The origin of Islam, which today is the second largest religion in the world, is somewhat similar to the origin of Christianity. Islam comes from the teachings of the Prophet Muhammad (PBUH) in the 7th century AD. The only God of Islam, Allah is dominant over all human and natural life. The pillars of Islam are five main duties of Muslims. First of all is the testimony, "There is no God except Allah, and Muhammad is the Messenger of Allah". Second, performing prayers five times a day, after taking ablution. The believer always has to face the Holy City of Mecca in Saudi Arabia, regardless of how far it is.

The third pillar is fasting during Ramadan, during which you should avoid eating food and drink throughout the day. The fourth is zakat (paying money to the poor), which is prescribed in Islamic law, and is often used as a tax source by the government. Finally, it is expected that every believer to go to Mecca's pilgrimage at least once. Muslims believe that Allah has sent a message through previous prophets before the Muhammad (PBUH), including through Moses and Jesus, whose teachings express his will directly. The religion of Islam has grown widely and has nearly 600 million followers around the world. The majority of them are concentrated in North and East Africa, the Middle East and Pakistan.

Islam is a monotheistic religion and Abrahamic. The followers of Islam are called Muslims. Islam is now ranked second in the world in terms of the number of followers. Muslims believe that God sent the Quran to Mohammad through an angel called Gabriel. According to Muslims Allah has send many prophets a revelation and Muhammad is the last. Muslims recognize Muhammad as the restorer of the pure monotheistic faith of Ibrahim, Moses, Jesus and other prophets, and believe that Islam is the most complete and last divine religion (Vertigans, 2005)

According to Paul Friedman, Islam means surrender to God. Islam is a religion of law and action, not of austerity and monasticism. It encourages to help the poor, but not to leave the world to have a hermit life. Islam prohibits drinking wine and gambling, and Muslims are obliged to refuse to eat forbidden food. Muslims can be in direct contact in their prayers with God and do not necessarily need grace mediation. The mosque is the only gathering place and does not have religious authority like the church. Islam, unlike Judaism, after the its advent quickly became a Worldwide Religion and encouraged people to be a Muslim, but does not have great tenacity to make them Muslims (Puniyani, 2005).

Islam is the newest religion comparing to world's major religions and is the most populous religion in the world, and has about one billion and eight hundred million followers. Islam is the fastest religion in terms of expansion and growth among the religions of the world. The geographical range of Islam is from West Africa to South-East Asia, and Muslim minority communities are also scattered all over the world. Islam is the second or third most populous religion in Europe and the American Continent (Gindes, 2012).

Similarities and differences between the religion of Islam and Christianity

The most important similarities between Christianity and Islam can be summarized at four points (Sadeghi, 2009):

- The first resemblance is that Christianity and Islam are both Abrahamic religions that believe in the traditions of Prophet Ibrahim (as) and the Prophets afterwards.
- The second similarity is that Islam and Christianity both believe in God's existence and His unity, although Christians try to explain God's unity in the form of the Trinity.
- The third resemblance is that Islam and Christianity believe in the Day of Resurrection.
- Islam and Christianity both believe in the revelation and the book of heaven.

In this section, three basic differences between the religion of Islam and the religion of Christianity are to be explained:

God's Nature: If we study the Qur'an, we conclude that it teaches that God is the source of good and evil. If God wants to lead a man to the right path, and if He wills, He will lead Him to the path of the astray. But the Bible teaches that God is only a source righteousness. He does not want to perish anyone but tend to repentance (II Peter; 9: 3). Jacob writes in his treatise: "No one, when he experiences, does not say God punishes me, because God never tests by the evil, and he does not punish anyone. But everyone who falls in the experience, when his lust kills and deceives him, then the pregnant lust brings sin and the sin is done to produce death. My dear brothers do not go astray! Every good forgiveness and every perfect absolution are from above and descends from the Father of the Light, with whom there is no turning point and shadow "(Jacob; 13-1).

Human nature: Most Iranian friends believe that human nature is good, and human beings, if he tries, can be like holy and innocent angels. If this is true, why among five billion people who live today on the planet, not one righteous person is found without any sins? The Bible teaches that all have sinned and are blind to the glory of God (Romans 3:23). When Adam and Eve committed sin in the paradise, sin has entered the human nature and the humans inherited the nature of sin from their parents. Genetics testifies to this belief. Scientists who call themselves behavioral geneticists have found that 70% of the personality of a human being is inherited from a parent, after studying an identical twin sister. In the history of mankind, only Jesus Christ was innocent and even his enemies could not blame him for any sin. Jesus said to his enemies, "Who is it among you that obliges me to sin?" (John; 4608).

Grace or Acts: The Qur'an teaches that men go to paradise with good deeds. Even one of the Quran's Surahs points out to the scale that if the good deeds are heavier than sins, one will go to Paradise. But the Bible teaches that men are saved by the grace and the will of God. The apostle Paul says this: "For by grace you have been saved by faith, and this is not from you, but forgiveness of God, and not from deeds, so that nobody will boast" (Ephesians; 8: 2). God does not want one to hit on his chest and rejoice that he has been saved by his good deeds. God is so good, righteous and holy that, according to the apostle Isaiah, our good deeds are in God's eyes, like dirty cloth (used in the old times by women for the menstruation period). So, man is saved only by grace and the will of God, and this grace has emerged in the person of Jesus Christ. Jesus Christ is the only bridge between sinful man and the just and Holy God, and humans are only saved by faith. Jesus said "I am the way the truth and the life. No one comes to the Father except through me" (John; 6: 14).

The Way of Introducing the Religion of Islam

The scripts and teachings of Islam have been linked to violence in some cases. There are attitudes and laws about both violence, and avoiding violence and peace in the Islamic tradition. Sutton and Vertigans describe Western views of Islam based on the stereotypes of the inherently violent religion, characterized by the "religion of the sword." In this regard, the Western perspective on Islam, is a religion " dominated by conflicts, aggression, fundamentalism and terrorism on a global scale." For example, cases such as the September 11th attacks, provokes the viewpoint of non-Muslims that Islam is associated with violence. According to a survey done by a group of South Baptist Christians, two out of the three Protestant pastors consider Islam as "dangerous" (Taylor & Francis, 2010).

On the other hand, in response to such allegations, people such as Ram Pooniani state that, "Islam does not accept violence, but it believes in" self-defense, "as in other religions."

The Quran's teachings on war and peace issues have become a hot topic in recent years. On the one hand, some critics believe that some Quranic verses allow a military strike against the unbelievers both during and after the life of Muhammad. The Qur'an says: "O you who believe, fight the infidels who are closest to you." On the other hand, some other scholars argue that these verses of the Qur'an should not be construed beyond the context and background. For these people, Quranic verses have banned violence, and they are only allowed to fight in their defense (William, 2012).

There are some difficulties in introducing the religion of Islam, which, as it says in the verses of the Quran, is that religion is easy,

«Yeridullah Bekem Ellisar and La Yerid Bekem al-Asr»;

«God wants you the abundance and does not want you the hardship»

and the ten other verses. In Islam, we see difficulties that are not compatible with these verses such as these: Not to tell your parents fie word.(following parents in relation to marriage), the monopoly of sexual satisfaction in marriage, the maintenance of a man to woman, daily prayers and fasting in the summer (especially morning prayers) and dozens of other related issues.

Introducing the Religion of Christianity

From the point of view of Christians to introduce religion, God's purposes for human life include things like pleasures from the blessing vision of God in the afterlife and obedience to the loving orders of God in this life. Christians have been asked to put the goals of God on human life as a fundamental goal in their lives and to work towards their realization. Since God is perfectly righteous, his goals for human life will undoubtedly would be of a positive value. Thus, Christians who serve God's purposes for human life as their goals and work with passion and desire to achieve them fulfill the three essential conditions for the positive meaning of a human life. Undoubtedly, if God or life does not exist after death, some of these goals, such as the blessing vision of God, are not attainable, contrary to what Christians believe. But since Christians see such goals as achievable, they can understand them as their goals and thus fulfill the necessary conditions for the positive meaning of a human life. Perhaps a reminder is needed to see from which perspective the simple answer of the Baltimore religious doctrine about God's goals for human life is misleading. Christians should not think that God created the whole creation merely for the purposes of human beings in this world and to save them. The divine plan incorporates the whole creation, and it certainly includes goals for many inhumane parts of the world. In the creation story of the Bible, God gives humans "dominance over the sea and the birds in the sky and the beasts, and upon all the earth, and all the insects that crawl upon the earth" (Genesis: 1:26). But I do not think that the Christians and other monotheists consider the gift of dominance over the sea and ... God's authorization to abuse the nature. It is better to look at nature from the divine perspective. Therefore, Christians must be prepared to, as part of their service to God in the life of this world, put their own actions and selves in accordance with the divine goals for the inhumane parts of nature, in order to realize such purposes, or provide reasonable assumptions about them.

So far, this discussion has provided some of the necessary conditions for human life to have a positive meaning. Some of these conditions are based on values and others are based on goals. It is natural to ask yourself how worthwhile and negligent views on the meaning of human life can be harmonic together. An interesting and valuable proposition is that the value based and teleological conditions for enjoying a person's life from a positive meaning are separately necessary and jointly enough. But I support a relatively different approach to the problem of coordinating value based and teleological views. Although I do not know how to prove this, I think that the teleological and Valuism (value based) conditions are different in terms of the concept of two different meanings, and so I believe that human life can have more than one meaning. In my opinion, it may be that human life before death certainly has a positive meaning of valuism and no teleological meaning, and it may also be that human life before the death definitely lacks the positive meaning of value and has a positive meaning to the teleological. Therefore, my sense of intuition on these subjects encourages me to categorize the meaning of human life for the existence of a [criterion] differentiating rather than a unifying one. So, I suggest the following plan to coordinate two different styles of meaning in life.

The meaning of valuism: human life has a positive meaning of valuism, if and only if:

- 1) That life has a positive and positive value
- 2) That overall life is good for the person who live it;

teleological meaning: Human life has a positive teleological meaning if and only if:

- 1) that life has some goals that the owner of that life makes them important and accessible;
- 2) These goals have a positive value;
- 3) That life also includes actions that are aimed at achieving these goals and are carried out with enthusiasm;

Full meaning: Human life has a complete positive meaning if and only if it has a meaningful positive value and also a positive teleological meaning.

So far, the argument was that Christians and others monotheists, by dynamical shifts of traditional teachings or modification of creation and salvation, can claim that human life has a positive meaningful valuum as well as positive teleological meaning. Therefore, monotheism gives the optimistic worldview that the lives of humans can have a full and positive meaning. But I suppose that the monotheism in Christianity has offered this subject in a specific manner, at least with two similar stories. My final task is to say something about the monotony of the Christian narrative of the meanings of human life.

The Son, the Father and the Holy Spirit in Christianity

The Holy Spirit is the real person who came to Paradise after the resurrection of Christ and its ascension to paradise, and settled within the true followers of Jesus. (Acts 2) Jesus told his disciples...

"And I ask the Father, and will give you another comforting figure to stay with you forever, that is, the true soul that the world cannot accept, because he does not see and does not know, but you know him, because with You stay and will be in you. I am going to come to you won't leave you orphans." (John; 14: 16-18)

The Holy Spirit is not a vague heavenly shadow, nor a force that lacks personality. The Holy Spirit is a person who is equal in all respects to the God of the Father and God of the Son. The Holy Spirit is introduced as the third member of the divinity. Jesus told the disciples. . .

"All power has been given to me in heaven and on earth. So, proceed to make disciples of all the nations and baptize them in the name of the Father and the Son and the Holy Spirit. And teach them to keep all the things that I have advised you. And now I am with you every day until the expiration of the world." (Matthew; 28: 18-20)

God, Father, Son and Holy Spirit. All attributes of God attributed to the Father and the Son are equally attributed to the Holy Spirit. When a person becomes born again by believing and receiving Jesus Christ (John; 1: 12-13; John; 3: 3-21), God through the Holy Spirit dwells within that person is (I Corinthians 3: 16). With understanding and wisdom is the Holy Spirit (I Corinthians. 2: 11), emotions (Romans; 15: 30), and will (I Corinthians; 12: 11)

One of the major duties of the Holy Spirit is "testifying" about Jesus (John; 15: 26 and 16: 14). The Holy Spirit speaks to the hearts of the people about the truth of Jesus Christ. Also, the Holy Spirit acts as a teacher for Christians (I Corinthians; 2: 9-14). The Holy Spirit reveals the will and the truth of God for a Christian. Jesus told his disciples.

"But the comforter, the Holy Spirit whom the Father will send in my name, He will teach you all things and will remind you what I said to you." (John; 14: 26)

"But when He, the Spirit of truth comes, he will guide you into all truth because it does not speak on his own, but will speak whatever he hears and will tell you things to come." (John; 16: 13)

The Holy Spirit was sent in order to be inhabited within those who believe in Jesus in order to manifest the Lord's personality in the life of a believer. The Holy Spirit establishes love, happiness, peace, calmness, kindness, goodness, loyalty, delicacy, and self-restraint in our lives, which we alone do not undertake (Galatians; 5: 22-23). Instead of trying to be patient and kind with our efforts, God wants us to rely on him to create these qualities in our lives. Also, believers are told to walk in the way of the Holy Spirit (Galatians; 5:25) And filled with the Holy Spirit (Ephesians; 5:18). The Holy Spirit gives power to the faithful so that they can fulfill their duties and service in order to increase their spiritual growth. (Romans; 12, 1 Corinthians; 12, Ephesians; 4)

The Holy Spirit also plays an important role in the lives of non-believers. The Holy Spirit requires the people to accept the truth of God: How much all of us are guilty and need the forgiveness of God; how good Jesus is; that Jesus was prepared to die for our sins and instead of us; and God's judgment exists for the world and those who do not know him. (John; 16: 8-11) The Holy Spirit is trying to awaken our hearts and minds and asks us to repent and turn to God for the forgiveness and the acquisition of a new life.

Imam of Time in the View of Christianity

Among the Christians, there is a period in which the return of Jesus (AS) will come to pass. The return of Christ in the Bible has been mentioned more than three hundred times, and several full-lengths chapters are devoted to this subject. According to Christians, Christ comes back at the judgment day and completes the salvation plan. They believe that in the return of Christ, the world will see prosperity, and the world will be in full peace and prosperity after the emergence of that savior, and the war and bloodshed will leave the world, and no nations will draw the sword against the other. (Jackson et al., 2007).

In the Christian culture and the Bible, the belief in the right overcoming to falsehood is clear in this era, and from their point of view Christ is the Savior. He was the one who saw the end of the world was close and invited the people to repent and return to God, saying that only those who are forgiven and prosperous, who, before that day, would be washed away from sin, deserve the mercy of God. There are also signs and indications in the Bible for the emergence of the Savior as including: Christ appears when people are sinful and guilty and there is worldwide tyranny; The nations and countries of the world will confront each other, and there will be famine and earthquakes in different places; after that, the tribulation, the sun will be dark and the moon will not shine. Christians are awaiting world savior, and although they believe that he is Jesus Christ (AS) who descends from the heaven and will fill the world with justice. In the Gospel of Mark, it is said: "Then beware, because you do not know when the owner will come, at dinner, or midnight, or when cock crowing, or in the morning! Lest, comes suddenly, finds you asleep! (Asghari, 2007).

Iran the State with Islamic Management

Inefficient managers can be found everywhere; in all three powers, in the national media and in all elected and appointed institutions, it does not matter from which faction are the government, the parliament and the council tending to, whether it is fundamentalists or reformers. The inefficient manager, incidentally, forces himself to people at the forefront of his fundamentalism and reformist mask. It may be said that the people themselves choose them for governance, but are there any choices for people to seek hope in any period?

The use of inefficient managers in the sovereignty, even if at the expense of the system's ineffectiveness and dissatisfaction of people, is fully accepted in the current Iranian society and among the leaders of the parties and groups. In a society where most of the key jobs are in the public sector and the people's destiny is set by the sovereign government, inefficient managers move from filling one post to the other post. In a society where there are no independent supervisory bodies, there is no independent monitoring and independent evaluation center. In a society where every judgment of public opinion about the performance of the authorities is measured by factional and bandy spectacles, inefficient managers have the best chance of turning from one Post to another post.

In a society where, for example, the individual behavior of government employees case file is recorded and filed, there is no case for inefficient government managers; for example, there is no record that a manager has brought an economic state-owned institution into a bankruptcy has no managerial competence in any government, either fundamentalist or reformist. It is not recorded that during the management of a government manager, the cost of an institution running has terribly peaked and its efficiency has downgraded. In no case of any manager it is registered that due to the violation not happened during his management, he does not have the authority qualification to become a director in another organization; it has not been registered that in the management period of a manager, the managed family and family organization, and he does not have the competence to continue management. There is no case file for managers who are active at the private sector while they are in management positions, and with management

privileges they have provided tens of billions for themselves, and they are still government officials, and dozens and hundreds other issues that have not been registered in the management case files based on which to prevent the continuation of the management corruption process.

In such a situation, should the demand of young people to work with their honor, the demand of young couples for shelter, the demand for orphans for childcare, the desire of the university elite to use their knowledge and expertise, the protest of people to the corruption and embezzlement, the farmers' petitions to preserve agricultural land, etc. be considered overthrowing, or the continued inefficiency of managers in the country's management cycle? Should the protest of the people be considered as the overthrowing of government or the deliberate efforts of managers to create dissatisfaction among the people? Should the oppressed people be taunted or inefficient managers?!

In these years we have almost not heard that any manager has been ousted in the country because of inefficiency. Just look at the list of state-owned loss-making companies, check their managers over the years. See who they were and where they are now working.

When we hear that in the budget settlement, 154 other state-owned companies have been defectively in economic loss, should the managers of these companies be moved to other bigger administrations? When, in a crisis, crisis managers involved are proving their inefficiencies and increasing people's dissatisfaction, how have we dealt with them? Isn't it the case that we have taken them to other organizations and departments in the light of their party and party justifications and provided them with new management tools to be destroyed? Are the authorized people who choose inefficient managers for key positions responsible and the agents of overthrowing or people who are plagued with excessive charges and taxes? People who are announced to be provided by hundreds of thousands of jobs annually, are still unemployed, are overthrowing, or people who manipulate statistics and indices?

Indeed, have the authorities asked themselves why some people should be overthrowing? Why should they want to overthrow their stability and security? Why should their country face turbulence? There is no reason for people to overthrow. These are the inefficient officials who are the real subversion of the Iranian community. At the time of the nation's patience they are a burden on the shoulders of the nation, and when they lose the patience for their ineffectiveness they no longer endure, they consider people to be overthrowing! Identifying the people responsible for overthrowing needs no effort. Just look at their management history.

In the pre-revolutionary years, the Islamist forces attributed the poor economic situation, poverty and many other negative and negative phenomena of society to the absence of religious or to be related to the secular government or its being a western one, and claimed that religious teachings, ijtehad and dynamic jurisprudence could be a road map for society to establish an earthly paradise .

Today, after 37 years, it is possible to objectively judge the effectiveness of religious rule in various social and economic domains. How far has religious rule in Iran been able to fulfill its aspirations and promises? And turn Iran into "Umm al-Qura" of the Muslims' world? What record the government established and called by the name of religion and spirituality, has brought to work on ethical values and spirituality?

Has the Islamic rule been able to bring the more morality of society and less corruption to society? Has the Islamic rule of the state led to the spread a kind of superior and different political ethics away from deceit and lies? How is the economy and the ecology in Iran? Has, what is called the Islamic economy, brought prosperity, progress and a decent living standard to the people? Has religious rule reduced natural problems like drought? Is the Islamic Judiciary more efficient and equitable than other judicial systems? Is robbery, fraud and bribes less common in Iranian society than in other countries or Iran before the revolution? Has the rule of Islam been able to improve Iran's relationship with other Muslim countries? Have religious minorities and other groups enjoy religious and cultural rights and freedoms under Islamic rule? What is the state of freedom of expression, political transparency and the activities of parties, elections and the democratic circulation process of power? Are Iranian prisons empty of ideological and political prisoners since 1979? Does religious rule respect human dignity and individual freedoms and citizenship?

The answer to many of these questions is not so difficult. In some areas, official national and international statistics clearly highlight the current status of Iran in comparison with the past and other countries. Few people in Iran, even among government officials, believe that today's society in Iran, the everyday life of many people, the environment, the labor market or the economy is in a favorable position. Religious government in the field of general ethics and corruption has a highly negative report, and the moral crisis of society and various social damages have never been so profound and disturbing in contemporary era.

The experience of the Islamic Republic, like other theocratic governments, showed that the religiousness of the state does not lead to any particular miracle in economics, society and the ecology. The existence of the highest religion in society, Friday prayers, appeal and prayer for rain and religious mourning and hijab have not prevented the earthquake, aridity and drought and catastrophic destruction of wetlands, rivers and aquifers. An important part of the major economic, environmental and social problems is due to inefficiencies among authorities and the untactful. Political privileges and the prioritization of "Islamic commitment" against expertise and efficiency have led to brain escapes, the growing poverty of manpower and disastrous management disruptions.

The interference of religion in government, even in areas such as general ethics, the relationship with spirituality, which is related to the symbolic function of the institution of religion in society, is also very unsuccessful. Corruption, which penetrates to the highest levels of government and official institutions and encompasses astronomical figures, is the most significant symbol of the failure of religious rule in Iran. With such a record, it can be said that the challenges and problems of Iranian society with religious state if not more than other countries, is not less.

The Right to Election and Freedom of Expression in Iran

Freedom of expression is a fundamental criterion for any democratic society. Violating this freedom can always lead to the destruction of other human rights' standards, because failure to comply with it means the impossibility of being able to defend the right of the people oppressed, but the acquisition of such a right is plenary and completely has its own particular complexity in the current context where, on the other hand, it establishes the right to freedom of expression and, on the other hand, restricts the possibility of disseminating information and various voices to a specific class. "Expression" in the general sense, includes linguistic and non-linguistic expressions (such as graphic expressions or references), written and non-written, and the existence of freedom in the expression of ideas, though uncontrollable, but in a sense, it is this post-oppression of the expression that can restrict it, in a sense, freedom of expression, though, possible in many societies, but this lack of freedom and its outcome after the expression is what violates the right to freedom of expression.

Today, freedom of expression is widely regarded as one of human rights; meaning that people have the right to freedom of expression because of "their being human." Historically, the concept of human rights is rooted in the concept of "natural rights," which in itself is evolved from the concept of "natural laws."

But the issue of freedom of opinion and expression in the Islamic Republic has different domain. One of the political aspects of the issue is how governments are dealing with their nation. Another is the issues related are the foundations of the country. The root of the problem lies in the core of the Islamic Republic and in the fragile state of governance affairs which are reflected in its constitution and restricts human expression in two terms. One of these two concepts is "Islamic standards" and the other is "the principle of the Islamic Republic". And these two concepts are related to the principle of the supreme jurisdiction i.e., "Velayat-e Faqih". That is, there are divine rights in this system as well as human rights. But the people's representatives, both in parliament and the president himself, have much less rights than the supreme jurisprudent, and this source's legitimacy is also heavenly. For this reason, not only the rights of these two groups of officials are not comparable, but also, no parliamentary representative has the right to speak about a subject related to the supreme jurisprudent. And everyone, even the president, must obey him without condition.

The press:

In the press law of Iran, one is the press rights and another is the limitations of press. In the law section, this law gives journalists the right to enter into various life-related issues, but in the part of limitations that announces the "prohibitions" to reporters, the red lines are so wide that they do not comply with the law that comes under the law, they are overshadowed.

For example, in the sixth article, which gives journalists the right to criticize political authorities, the next few lines will be ruled out again by their constraints. In Iran, repression of journalists is legal, that is, the law, on the other hand, has brought about the possibility of expressing opinions and news, but at the same time, it officially allows repression by the authorities of organizations i.e., the police and the security police as well, are allowed to suppress it. The law in Iran is practically anti-freedom of the press, and it is inconsistent with many international norms in this regard.

We see that the acquired statistics also confirm that, as the Reporters Without Borders, for the tenth consecutive time, released an annual report on the state of freedom of expression in 2011. In this list, the status of freedom of expression in 178 countries is reflected in the period between December 1th, 2010 and the end of November 2011, and the country's record is evaluated.

In 2011, countless reporters and journalists were imprisoned, abducted or battered in various countries of the world. Non-democratic regimes, which tend to control the lives of citizens, generally perceive monitoring the mass media as their "obvious" rights.

In Iran, laws and regulations such as Articles 513 and 514 of the Islamic Penal Code impose penalties in the area of free expression of thoughts, as well as ambiguities regarding security laws, such as Articles 510, 610 and 618 of the Islamic Penal Code, creates restrictions on the right to hold peaceful meetings and gatherings.

Obviously, freedom of speech is not a privilege to be denied, it is a right, and to be the right means that even if it is not fulfilled and is not stated in any law, it is a right and no power can deny it. The insertion of these rights into the law is further enhanced by stress and emphasis. The right to freedom of opinion and expression is like the right to breathe and the right to eat and drink, which, if not mentioned in the law, cannot be denied to citizens.

Freedom of opinion is intrinsic and hidden. All humans in their inner world have complete freedom to have any idea, and no state can be aware of or prohibit it. In the most violent governments, there is also the freedom of internal conscience. Freedom of expression of opinion by individuals or groups also does not represent its guarantee, because the expression of opinion may arise from expressing boldness bearing its costs. If people or groups had the venture and courage to express their views and express themselves in the form of a speech or article in a newspaper, it is not absolutely a reason for freedom of expression. Freedom of expression is realized when there is freedom after expression, so freedom of expression of opinion will be realized when it is recognized as a right, not a privilege, and this the point that is stipulated in the nineteenth article of the Declaration and instead of " Everyone has freedom of opinion and expression, " says: " the right to freedom of opinion and expression. " But in the Islamic Republic, by far has so many red lines and the restricted areas for criticism that makes freedom of speech meaningless. Mentioning examples are out of the question in this short article, but we do not forget that one day an instruction for press release was issued that they do not have the right to talk about negotiating with the United States and they are being threatened to be clashed, though they themselves started the discussion by opening the negotiating table. One day, it was ordered that lawyers by talking about the so called accused "thugs and mobsters" should not undermine the social security scheme and the press was prohibited from entering criticism in this area, and one day it was ordered that the strike of bus workers and other workers should not be covered by news and articles. And another day another order ... for all of which need a taller list. It is clear that in a government that has the first and last words is stated by the supreme jurisprudence, there is no freedom of expression but also no freedom after expression. In order to reach a society in which all groups, parties and organizations can

speak, without fear of it after, first, must pass through the Islamic Republic and establish the foundations of a free and democratic state.

One of the propositions that the Islamists say, whether fundamentalist or reformist, in rejecting the separation of religion and state and the overthrow of the Islamic Republic, is that the Iranian society is a religious community. They use this constant proposition to reach these conclusions: the government in Iran cannot be non-religious or take neutral position considering the ideology, the government cannot be indifferent to religious orders, Shi'a or Islam must be the official religion, Islam Cannot be eliminated from the Constitution and the Civil Code; people cannot be released to eat and drink whatever they want, and see any movie they want.

By far from the one being, whether there can be a variety of obligations or not (which is not logical). Let's see if the same basic proposition has any fundamentals or not. Is Iranian society religious? I will examine this question from different angles.

In no religious texts of Muslims, or a traditional religious jurisprudential document of a particular society or majority has not been considered as the basis and the introduction to the necessity of performing religious orders and the religiousness of leaders and religion-based policy. This way of reasoning and then claiming the religiousness of the Iranian society belong to the contemporary era and the emergence of Islamist movements. 300 or 400 years ago, nobody made such a claim because there was no intention to weaken or strengthen any particular political program. Even during the Safavid period, when Shi'ism forcibly became an official religion and the clergymen found abundance power in their ideas, they did not use such an interpretation.

Such interpretations belong to the modern world, that is, authoritarian and totalitarian systems with a powerful central government. If Iran in decades of forty or fifty had federal governments with each province, governed by these local parliaments and elected governors, the Islamists would not be able to covet the central government and demand it to apply a set of orders throughout the country. There is no specific proposition in the Quran and Sunni terms such as the "religious community" or in the fundamental principles of jurisprudence that it is necessary to execute the Islamic rules for the sake of religiousness of specific percentage of people. Islamists have created such interpretations in recent era to gain and retain political power.

Religiousness of the Iranian society is basically the claim of the Islamists because they want. (BBC Persian News):

- 1) With the same justification, making politics religious and the dimension of Islamicization are pursued as their own policies; it was also necessary to eliminate the political secular nationalists, Marxists and oppositionists of the religion, in order to deny basically the legitimacy of these groups;
- 2) The subjugation of the opposition based on their own discourse and themselves; its aim was the non-religious people to deny their fundamental dis-beliefs and fear this;
- 3) Justify their unsuccessful plans. Islamist politicians do not like accountability, and introducing the religious society means that they remain in power in all circumstances and in spite of any inefficiency in their power; the religious community must tolerate religious politicians. With this claim the religious government is introduced as eternal. Islamists say they are acting on their own duties, and they have nothing to do with the results. For this reason, they should give them the opportunity to follow their plans forever; Someday maybe they could once have been able to make society happy.

Before the emergence of Islamists, no one needed to make such a claim. To justify the lack of belief in the overthrow of religious despotism and the pursuit of religious reformism, some have always caught up with the idea that "the Iranian society is a religious community" and that the religionists should not be advocating against those initiating reformation.

In today's society, this is the money that has the most proponents and supporters in Iran. In Iran, with the money you can buy a newborn baby, a diploma to a doctorate, a parliamentary seat, body parts, spouses of 9

to 14 years of age, city council membership, personal aircraft and anything else. Government clerics suspended all norms and values by reducing everything from ethics to religion and then converting the religion's currency into dollars for power and overthrowing values and social status. Therefore, the Iranian society is a relatively suspended society in terms of social values and norms. If you can name such a community as the religious community, we can get along with Islamizing the name and title of the Iranian society. Even with the Islamic Republic's standards, the life of social and political Islam is over when only 20,000 people participate in Friday prayers in Tehran (Reza Akrami, a member of the clerical community, Online News February 28, 2017), who are also mostly from the staff members of the propaganda system.

Beyond the aforementioned holes in the religious argumentation of society in order to achieve the necessity of the non-secular nature of the community administration and policy-making, these are people who are religious and non-religious, and not society, the state and the country. The community is another monster and this adjective cannot be loaded on it. Even if most people are religious, then that community cannot be called religious. Fundamentally, what is the religious society? What is the meaning of the community that should worship or believe in God? Can society believe? Or the society prays to something holy and sacred? Is it possible to claim that the society becomes religious or it is religious community by broadcasting prayers and from the state radio and television and mass media? If we take political power from religious leaders and bring them back to their worship houses, will there be any corollary of the religious community? The unit of religiosity is the individual and not society and government.

As society cannot be said to be happy, the society hates, and the sensational attribution of this sort to society is meaningless, the faith and religiosity of society is meaningless. The measures attributed to this trait of emotion is not society but an individual. If the polls measured the sentiment like this, it is also meaningful, it is because the poll actually speaks about a group of people concurrent on a topic of thought talking on the same subject and does not attribute anything to the whole society.

The Islamists believe that the community becomes religious and embedded methods such as:

- Flogging those who do not fast in public in Ramadan;
- Permanent and daily harassment of citizens on the subject of hijab;
- Attack on parties that are hold every day and dozens are arrested;
- Attacking houses and collecting satellite dishes;
- Mandatory hijab 'chador' to enter some public places;
- Detention of people who have opened channels in virtual networks;
- Detention of those in the business of dress and makeup and fashion;
- Forcing small girls to wear hijab from the age of 6 to get used to it;
- Put a veil over mannequins
- Injecting tens of thousands of Rials from public sources to religious institutions;
- Gender segregation of public spaces;
- Islamicization of science, schools, universities, art, cinema, architecture

This list can be expanded forever. The Islamists will never be convinced till every citizen are to abide by all the sharia commands that are constantly added to them. Therefore, the process of religiosity of society never ceases. They are committed to the community's religiosity through the levels so this project will continue forever and for this very reason they will remain in power forever. For clergymen and Islamists, faith and belief in heart is not so important. They want certain behaviors so that the appearance of society is as they want. Of course, faith and belief in a free atmosphere can be imagined, not in a society where religion is a reward and punishment tool.

Beyond the community, in the individual domain, we are also unaware of the level of religiosity in Iran:

- 1) We do not know exactly how many percent of people really believe in religion, they go to mosques and other places of worship, and do religious acts. A dual society and hypocritical citizens;

- 2) We do not know exactly how many religious seculars and non-religious do we have;
- 3) We do not know exactly how many receive their religious teachings from the clergymen;
- 4) We do not know exactly how many have changed religions or been unfaithful, and when this happened.

Surveys conducted in this regard and results published are all conducted by government agencies and their results are not reliable. The religious government does not publish the results against its foundations.

The best criterion for measuring the level of religiosity of people is the amount they pay to religious institutions. After the rule of the clergy in the country, the rate of paying ordinary people to religious institutions is not noteworthy. Today, the budget of religious institutions, including mosques, seminaries, religious groups and endowments, is financed from state budgets (with budget lines) and governmental (from the leader's source, the Sepah army and appointed institutions), and natural resources and companies entrusted. Even the cost of mosques is not provided by the people of the place because the 13th Islamic constitution of the Islamic Republic declares Iranian Zoroastrians; the Jews and Christians are to be religious minorities who are free to perform religious rites within the framework of the law. These religious minorities have the right to conduct clerical and religious ceremonies within the framework of the laws of the country and, in proportion to their population in the country, have a representative in the Islamic Consultative Assembly. But at the same time, the authorities of the Islamic Republic expressly emphasize the serious encounter with the evangelical Christians and especially the Christian "Nukishian" (newly converted).

Some Iranian officials have described evangelical Christians as "corrupt and deviant". Although the exact number of evangelical Christians and Christians in jail is unknown, there have been reports of arrests in cities such as Tehran, Rasht, Ahvaz and Mashhad and allegations of abandonment and acts of national security against them are published.

According to reports from Iran, in various cases, the meetings of these Christians, especially Christians, known as the "Churches of the Homeland", have been targeted by the security forces in the country.

Ayatollah Khamenei, the Supreme Leader of the Islamic Republic called the "Home Churches" in the past few years ago, among the tools of the enemies of the Islamic Republic to weaken religion in society.

According to many Muslim clerics, the followers of this religion do not have the right to get out of Islam, and if they do, they are considered "renegade", which may even be punished by death. These people have the power of these mosques.

Conclusion

The existence of common misconceptions among extremist Muslims is one of the factors that makes them free to commit some crimes and acts of violence and renders their violent acts as religious and legal rights. Extremist Muslims to deal with violent acts and Justify themselves in a way, they consider their beliefs as right and bring reasons and evidence for them and justify these reasons for their violent acts. The beliefs that lead us to the lowest position, as well as recession and the loss of our intellectual creativity in the field of science and technology, can certainly result in a mere destruction and drowning in insane dreams. Let's suppose that a thousand and four hundred and forty years ago, our predecessors have believed that a man with his ass or donkey has gone from the atmosphere to the heaven, can it be accepted today that such a phenomenon is acceptable?

Today, with the unceasing endeavor of the world's scientists, human beings have achieved the achievements that they have to study for years, mathematics, physics, astronomy, biology, pathology, radiography, photography, anatomy, electronics, geology, and so on. How can radio waves transmit sound, image, and so on, and how much are enough for what purpose and with what conditions it can be beneficial and harmful. Why do some people still believe that this is a real event, what is the cause? Wrong teachings or lack of proper

scientific teachings. It is a deliberate job that does not allow people to reach the truth with the critique of past events and who is this action for the benefit of?

Is the awakening of the nation closing the shop of the soothsayers of religion business? How can one believe that one can divide the moon into two halves without any scientific calculations and only with a single point of hit and combining it again to the same state without anything happening in the cosmos, and is not recorded anywhere in the world, and there has not been any record of this important incident, when civilized people lived in other parts of the world and wrote all the events, it was not a small matter that could remain hidden from the scientists of the world and with a two-line narrative, institutionalize this important event in the minds of the people. what is the answer to this superstition taken from ignorance that one can hear the words of the present defenders? Do they know how and with what cover the Prophet and his donkeys have to come pass the atmosphere they should come to answer, if they consider themselves more knowledgeable than their Prophet's ass. Can the belief in such a ridiculous affair can guarantee the peace and stability of society, these common beliefs among Muslims are so ridiculous and destructive?

Indeed, how do the authoritarian governments and dictatorship think and why they do not recognize the exemplification of the fate of their counterparts and reprimand, why do they stick to the seat of power, and are not willing to think for a moment in the fate of their failure? An individual or group is controlling the situation in these countries and a party executing a group orders in the shadows, or a group in the shadow, executing the orders of that person at the head? What is the division of labor, who is the protector of interests? For example, is Bashar al-Assad the main decision maker or his entourage, or both? Is Syria facing a dictator or a group of dictators? How are their interests tied together? Where is the point of attachment and how are they welded? Do these things happen because of ignorance or interests? Certainly, it is not ignorance, because these people are not illiterate and not unaware of the present and future situation, then the second part is closer to the truth, if so, how much are the benefits and to where is its domain? Why is public opinion after the departure of a dictator, leaving the others untouched, isn't this ridding others the best way to encourage the formation of the group or individual of the next dictator? Why are everybody not ever accountable in a dictatorial system? For example, Mubarak is being tried in Egypt, where else are the others? Gaddafi is being killed in Libya, what do others do? The next day, is Assad responsible for slaughter in Syria? What is the role of Iran, China and Russia? Who is responsible for the death of innocent people and innocent children? Is the maker of MiG, cluster bomber, the pilot, military commander, control center guilty or Assad? Consciences of human societies have fallen asleep. Are not there any being in China and Russia who are not human? Do not these people have any expectations in their time of burden and hardship? Are not the soldiers who are under the command of Syria's rulers to be afraid of their own fate? Except that they know that there is not any supervision on their work and that they are not being punished like American soldiers. Why does the United Nations not require signing conventions and obligations, and does not require it as the basis of membership? For example, if a country's membership is suspended due to the abandonment of treaties and the suppression of citizens' basic rights, it affects the public opinion of the world that this member is lacking credibility and that its people know their leaders faster and they turn against them. Finally, it should be noted that the basic beliefs of Christianity in the first Corinthians of chapter 15, verses 1-4, are briefly summarized as follows: "Now, brothers, let me bring you the truths of the Gospel again, that is, the very good news I have already announced to you. And you have accepted it with joy and now your faith is based on this great message. It is good news that if you truly believe in it, it will save you, unless your faith is not real. I proclaimed to you the most important truths of the Gospel, as others have given me, namely, the truths that Christ, according to the holy scriptures, sacrificed himself for the remission of our sins and died, was placed in the grave, and on the third day resurrected, He came out of the grave, as the prophets had foretold."

The Christian faith and belief in these verses is clear. What makes Christianity unique to other religions is that Christianity is about establishing a close relationship with God, rather than in relation to religious

ceremonies. Creating this relationship is the result of Christ's effort and the services of the Holy Spirit in the life of believers.

Christians believe that the Bible is the inspirational word of God. For this reason, they believe that teachings of Bible are the most correct, most influential and most powerful one in every field. (II Timothy; Chapter 3 Verse 16; II Peter; Chapter 1 Verses 20-21) Christians believe in the only God who has three characters: Father, Son, and Holy Spirit.

Christians believe that God's special purpose in human creation is that man has a relationship with God, but sin separates mankind from God (Romans; Chapter 3 verse 23 and chapter 5 verse 12). Christianity says that Jesus Christ was the perfect God and perfect man who walked on this earthly world (Philippians; Chapter 2 Verses 6-11) and died on the cross. Christians believe that Jesus Christ was buried after death, the third day He rose from the dead, and is now sitting on the right hand of the God of the Father to intercede for believers (Hebrews; chapter 7, verse 25). The message of Christianity is to declare the fact that the death of Christ on the cross was adequate and sufficient for the payment of the penalty of human sin; and this is the factor that reconstructs the unbroken relationship between God and man. (Hebrews; chapter 9 verses, 11-14 and chapter 10 verse, 10; Romans; Chapter 6 verse 23 and chapter 5 verse 8)

Christianity says that human beings to be saved need to reach this revived relationship should believe in the work Jesus Christ carried out on the cross. If a person believes that Christ died for him and paid with his death the penalty for his sins and rose from the dead, that person has been saved. No one is able to obtain salvation by his own good deeds. In fact, no one can be so good and innocent to please God because we are all guilty (Isaiah; chapter 53, verse 6, and chapter 64, verses 6 through 7). In addition, because Christ did all that was necessary for our salvation perfectly, nothing can be added to it, for what he did was completely enough to save us. For this reason, when he died on the cross, he said: "It is over" (John; chapter 19, verse 30). This means that the task of salvation has come to an end. According to Christianity, salvation means liberation from the captivity of the past sinful life and the re-establishment of relationship with God. We have sinned and served sin, but now we are at the service of Jesus Christ (Romans; 6th verse 15-22). As long as believers in this life are guilty of sin, they will always be guilty of temptation. The only way to triumph over temptation and sin is for believers to study and obey the Bible and live under the control of the Holy Spirit. Life under the control of the Holy Spirit means keeping our daily lives under the control and guidance of the Holy Spirit. Let the Holy Spirit take our lives in his hands and we will also obey him completely (Wilson, 2007). While many religions compel their followers to obey a series of laws, Christianity is the faith in the fact that Jesus Christ, who died on the cross, paid the penalty for sins, and the third day he rose from the dead. With Christ's death on the cross, we have been paid for our sins, and now we can associate with God. In Christianity, we can overcome our sinful nature and live in close and intimate relationship with God, this is the same Christianity that is entirely based on the sayings of the Bible.

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