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Study of the Place of Peace in Imam Musa Sadr's Thoughts

Maryam Gomshad, Rasoul Safarahang*

Master of Political Science, University of Mumbai Qom.

*Corresponding Author

Abstract: *What is unique to Musa Sadr's idea is to avoid the absurdity and understanding that the world has become aware of today. Imam Musa Sadr believes peace and tranquility in the present world is possible through dialogue in a diverse religious community, in which all religions, sects, and all parts of the nation are contributing. Imam al-Sadr, by avoiding absolutism, through dialogue among the religions and cultures through the prophets. Injustice, the spread of poverty and the lack of attention to human freedoms were considered as a factor in creating violence in society. Love and affection in the words of the Imam have turned to the goal of building national capital, which has brought people closer together and brought them together to form and promote a powerful society. This paper uses the library method to examine the issue of peace with Imam Musa Sadr's thought.*

Keywords: *Imam Musa Sadr, Peace, Freedom, Multiple Society, Dialogue.*

INTRODUCTION

Imam Musa Sadr wrote in a letter to the people of Lebanon in 1976, on the occasion of the symmetry of Jesus Christ and Ashura Hosseini, in which he states: "We are an evident vision of the future of the world and an exemplary scene of its future civilization" (Elviri, 2016). Contrary to the specific view of Huntington that clashes with civilizations, culture and war relate to one another. There are different interpretations of culture, and they see culture and peace together. Like the diversity and plurality of civilization in Sadr's thought, which provides the opportunity for dialogue among different religions and cultures. He believes that the world is moving in the direction of the diversity of civilizations and the period of domination of the Western civilization has come to an end, and the future world is the world of plurality of civilizations. Imam Musa al-Sadr sought to revive the social affairs of faith and considered this goal based on the social commitment of faith. He emphasized the realization of the collectivist ideas of Islam with the provincial context and sought to realize a model of the social fabric of Islam, which was to become active through the establishment of links and consolidation of social relations. Peace in the mind of Musa Sadr means understanding the opposite opinion and how to deal with conflicts.

In the thought of Imam, the basis of the relationship with the other is, first, "acceptance" and "gladness" towards him, and further, testing him to discover the abilities that can contribute to the realization of Islamic attitudes toward "humanity" and "human society" To be used.

As Imam's thought implies, the criterion for recognition and acceptance of others is the role they can play in the process of creating social benefits for human beings and human society. From the point of view of the human imam, it is better to be a "scientist" being, because the human being is the caliph and the successor of

God placed on the earth, the keys of the universe are in the possession of him, and the knowledge of the causes and causes has been taught to him, The Lord of the angels prostrated himself to him, and all the forces of creation came to conquer him. Therefore, the only way to reach the main position of man, that is, the position of God on earth, is to bring the potential forces into actuality, to know the world and the forces in it and to discover the laws existing therein. (Farokhiyan, 2016).

Contrary to popular religious ideas that seek to steal the followers, he believes that religious life depends on diversity. He did not use negative sentences at all. Sadr believes that considering the principle of mutual respect, if we can bring together these different thoughts, colors and experiences together and benefit from it for cooperation and cooperation, Sadr believes. People regard each country as one of the important sources of the country that their consent needs to be preserved. It depends on the authority of any country that I trust the other and he is to me. (Firehy, 2016).

Imam Musa Sadr initiated the dialogue first and fore in the Lebanese community, and then the origins of the Middle East and the world began to evolve. "Imam Musa Sadr had a miracle of dialogue, peace and tolerance of heart belief, and was able to infiltrate the Christians. Imam Sadr's thoughts are heavily heeded in the Between Eladian context. Imam Musa al-Sadr, in a statement addressed to the victorious council of Dr. Shariati, read that he was preaching and fasting in the Kabwashi church.

A Muslim Shiite jurisprudent has performed Christian prayers and prayers in the church. It's like having a Christian priest read the sermons of Muslim Friday prayers. Christians in the person of Imam Musa Sadr saw someone who could reconstruct and recite the call of Jesus Christ. The behavior of Imam in the issue of the approximation of Islamic religions and Shiite and Sunni unity has been the same. For example, in a meeting with Jamal Abdel Nasser, he is suggesting that he should commemorate the Friday prayers in al-Azhar. These cases indicate that, if the conversation is with the logic of nature, all religions are accepted. Like the prophets, when they spoke, the general people would be attracted to the depth of nature (Rahimian, 2016).

Question: What is the concept of peace in Musa Sadr's thought, and how did the discourse of Imam Musa Sadr succeed in becoming a model for peace?

Hypothesis: Imam Musa Sadr believes in a kind of people who believe in the values of divine and humanity, in which all social and social contributions are important. The Lebanese community on that day represents a vast society created between religion, religion and various cultures of peace and livelihoods, which created the ground for advancement and social and economic justice. Sadr believes that it is possible to live in a multiplicity society through religious equilibrium. Imam al-Sadr, by avoiding absolutism and accepting another, deals with dialogue among religions and cultures. Injustice, the spread of poverty and the lack of attention to human freedoms were considered as a factor in creating violence in society. Love in the words of Imam has become the goal of building national capital, which has brought people closer together and brought them together to form and promote a powerful society.

Peace

The main features of Imam Musa Sadr's intellectual and theoretical features are their profound and analytical acquaintance with the Qur'an, the prophetic tradition and the words of the Amir al-Mumeinin, especially the life of the various and infallible infallibles of the infallibles).

Their positions and decisions at various times and conditions, sometimes patience and patience, in another case of sharpness and assertiveness, in a bitter softness and mildness, at another gluttony and inflexible, in a revolutionary time, and in a peaceful and adventurous situation, all and all indications are that Imam Mu'assi Sadr is in the high, divine, and uncompromising ideals.

In choosing the path and route, according to the conditions of time and place, he chooses wisely and purposefully; hence he sometimes considers fighting as jihad, and sometimes he recommends fighting as a revolutionary path. The impatient endeavor of Imam Mousa Sadr to come close to the various Christian and

Jewish divisions, while preserving all the principles and rules of the law, as they called him "the secret of Lebanon," derive from the adherence to the principles set forth above.

The position of the Imam in the hearts of the Sunni youth and their dignity in the organization of the Movement of Al-Maharruman is another indication of this fact. Undermine and weaken national unity Imam Musa Sadr as a threat to one country and one nation knows and say: "the history of any nation do not show that because of coercion and thus overcome the external enemy was destroyed, until That the people of that country were together and had unity of will and deed.

The risk of divorce occurs when other contempt and disrespect for each other and the denial of the right of the other party are commonplace. " The same point of view, Imam Musa Sadr, considered the basis for the unity and integrity of the Islamic Ummah, and he was struggling with all his efforts. The testimony of lectures, writings and works to the remnants of Imam's meetings with the leaders of the Arab world and the world of Islam and even the elders of the world, as well as according to the great martyr Seyyed Mohammad Baqer Sadr, the unity and integrity of the Islamic Ummah in the present world, the ultimate wish of Imam Musa Sadr and based on the basis of the foot from the circle of theological seminaries, in order to end the "unfinished work of Seyyed Jamal al-Din al-Assadabadi", with the difference that Seyed believed that he should finish it with the leaders and Imam Musa Sadr He believed that he should be with the people and start from the bottom of the job; and b Raising people and, with their backing, led the leaders to unity with each other, and to the good of the people, or even forcibly; to this end, to different countries from northern Europe to south Africa, from east to west, the Middle East and the Far East He began to get acquainted with various nations and nations.

"From Imam Musa Sadr's point of view, one who lives in a particular social environment and is involved with different groups and divisions has to express his thoughts and ideas in practice, and basically many of these ideas are formed on the field of action. If a person such as Imam Musa Sadr introduces the issue of peace, this topic does not mean general peace. General peace means hypocrisy. Peace does not mean that we do not accept any controversy. Is it possible that the two humans do not have any theoretical differences? We have to accept differences, the key issue is how to deal with these differences of opinion and strife? Carl Yaspers, the famous German philosopher, says a very beautiful thing: "Disagreements and conflicts are our human boundaries." We are basically unable to escape. The death and suffering of this category of affairs. The other is conflict and conflict, according to Jaspers, we need to be romantic about how we deal with these conflicts. They say that true religion should be understood from its fruit, not from verbal arguments. The proper religion must serve the people and show the way.

When religion gave fruits, for example, illiterate people became literate, people were disorganized, orderly, poverty and immorality diminished, indifference was removed, then the religion of this society is correct. Imam's speech is that he says that we do not need to argue, we must put religion in the service of society and leave the rest. He believed that the most important aspect of religion was social service, and not theological. He also believes that religion does not automatically isolate its followers and does not call them to abandon social activities and public services. Because approaching God in the logic of religion is through serving the people. Our goal is to promote the standard of living of Shiites, fulfill their aspirations, realize flourishing plans and overcome backwardness (Nasri, 2016).

Freedom in the thought of Imam Musa Sadr

Imam Musa Sadr, the book of man, has four chapters that each chapter has one of the features Man relates to:

1. Man is an objective creature that differs from other objective beings in terms of the freedom of choice; The meaning that his actions and actions are due to his reason and will, although in relative terms;
2. Human beings are largely affected by nature and by their creatures;
3. The human being is a social entity that is spontaneously interacting with its fellow members;

4. Man is essentially the creature of God who is the creator of the universe and being. This is his relation to God,

It itself has dimensions that affect the human person and all its links. (Sadr, 2005). He considers the true freedom to be free from external factors and factors of internal pressure, and according to Amir al-Mounīne's narration, "I leave Alshhvat Kahn Hara h" as someone who abandons his lust. Harrany 1404: 88).

He believes: "If we interpret freedom in this way, we will no longer believe in the limit for freedom. Liberty, which fits with the freedom of others, is, in fact, servitude of self and self-love. Freedom, jihad is the same great jihad that was considered by the Prophet; jihad with his own self for liberating the lusts; against the jihad asghar, which is jihad with foreigners. Freedom is the supreme way to flourish the capabilities, capacities and talents of the community, and such a right is freed "(Sadr, 2005, p. 24 and 25). Freedom is the foundation and source of all abilities. The lack of freedom makes individuals and societies subject to the limits imposed by the looser of liberty, and people are subject to limitations. For Sadr, when we try to prevent the rebellion of this devastating force with the force of our faith, we are in fact defending the ability and dignity of man.

"Imam Musa Sadr is the representative of the Shiite civilization in contemporary times, and Sadr is important because he believes in the anthropological foundations of the Ahlul-Bayt school. Sadr has focused on anthropology, liberty, dignity and human choice. He recognizes, with his human look to the community and social institutions, the many examples of the social freedoms that are necessary today for human life. Freedom of speech, freedom of opinion, freedom of the press and media, political freedoms, elections and all kinds of political and social partnerships. One of the key points of Sadr is belief in organized and organized thinking in social activities. He is believed to be a kind of government of people who are considered to be divine and human values, in which all the votes and social contributions are respected and beloved. "The great emphasis in the Lebanon on that day reflects on the historical mission of today's multifaceted community, which, by presenting a successful model, suggests that religion, religion, and various civilizational origins do not contribute to the peace and livelihood and the creation of a righteous community. With progress and social and economic justice. Finally, it can be deduced that Sadr has a state of governance, institutions and freedoms in such a way that: the social has a democratic and democratic view (Farokhiyan, 2016)."On the basis of such a structural attitude and a kind of social dimension of man in the thought of Imam Musa Sadr, the issue of" human freedom "is important. In particular, the issue of "freedom" contributes greatly to the level of human effectiveness and humanity, and forms the core of all human institutions and organizations. In this sense, the ability of the human community to do anything in terms of the meaning and concept of freedom in that society has a structural relation. Obviously, Imam al-Sadr does not neglect this important issue as well as the key to the performance of the human community. He says that freedom is the best tool for the exploitation of human existential forces. In a society that is not free, man does not have the power and if he does not have freedom, he can not use all his forces and heal all the blessings. Therefore, freedom is the best means of utilizing the forces of the individual to serve the community and a sign of respect for human dignity and human happiness, while the lack of freedom is a sign of suspicion of man and diminishing his dignity. "(Beheshti and Moridi, 2016)

Indulgence with another

Imam Musa al-Sadr, at the time of entering Lebanon, promoted the message of tolerance to another. And he gave a message to the future. The symbiosis between Muslims and Christians was only possible with tolerance. "Lebanon is familiar with the tolerance and symbiosis of Muslims and Christians from the distant past." He sees peace and tolerance as a sign of faith that all religions believe in. " Indulgence is a religious duty that all the heavenly religions believe in." "We deduce a more vital interpretation of tolerance with Imam al-Sadr, which is the elevation of the status of the power of brotherhood in a single homeland through love and affection. Today's world, more than anything else, needs to raise the position of man, and the word

that returns humanity to man, because violence and prejudice and racism in societies are increasing or destroying human beings. Hence, tolerance in the words of the Imam, in various words, is aimed at building national wealth, bringing people together and bringing them together to form and promote a powerful society. Imam Musa Sadr states in the sense of tolerance and understanding of others who are different from the outlook of the future and the consensus in the unified civilization: "We, Muslim and Christian compatriots, want to live together, in spite of everything that has happened in the near past or Far away and despite any bloodshed and destruction that has taken place. What happened was not the result of our deeds and our will. We condemn it and insist on coexistence with each other in the homeland, and we live with our desires, our values and the mission of our civilization "(Sadr, 2016).

Nasiri puts forward the roots of peace from the perspective of Imam al-Sadr in two respects, looking at himself and looking at another. He poses absolute self-esteem. One of our fundamental problems is that when we consider ourselves absolute, how can we have peaceful behavior with our closest ones? The important point of Imam Sadr is that we should not regard ourselves as absolute and infallible. The "other" debate is also very important that Western philosophers are thinking about it today. In Imam Musa Sadr's intellectual poetry, his view of the "other" is very important, and it is controversial. In the foundations of Islamic anthropology, rights are considered to be human, but not all do so. Imam Sadr believes in human rights. Many other elders also accept human rights, but they are not obliged to accept human rights. Disagreements arise here.

The significance and the value of Imam Musa Sadr is that he believes in these anthropological fundamentals based on the Ahlul-Bayt school of thought, and he is trying to make them practical. The important point is that the acceptance of the dispute is compatible with peace, and has repeatedly emphasized this on the field of practice of Imam Musa Sadr and taught it to the youth. Imam al-Sadr has repeatedly emphasized that we should not expect others to think like us and act like us "(Nasiri, 2016). "Imam Musa al-Sadr not only recognizes the difference, but also recognizes that he is helping people, unity and harmony, so that they can be together and, by collective effort, perform the duty of God's succession and fulfill their divine mission Take over. From their point of view in the international community, we must accept the difference of opinion and opinion and make it an ideal of perfect perfection, which facilitates the process of familiarity, cooperation, progress, solidarity and unity. This difference, or better, is manifested in this diversity in the human body as well as in the image of Islam from the universe. In fact, achieving peace is impossible without the coordination of cultural efforts and without achieving a unified approach. Also, if we want to reconcile all processes, we will not be able to reconcile the processes and components of the process "(Farokhiyan, 2006).

What is in the thought of Imam when interacting is acceptance and optimism about another. It recognizes the role and influence of human beings in human society and makes it possible for human excellence and understanding of others to be made possible through the increase of human science and humanity.

"From the point of view of the Imam, it is necessary for human beings to be a scientific materialistic being according to their existential mission, since the caliphate and God's successor is placed on earth, the keys of the universe are at hand and the science of causes and causes He has been taught, so proud of the Lord of the angels, and all the forces of development have conquered him.

Therefore, the only way to reach the main human position, that is, the place of God's succession on earth, is to build potential forces in order to become aware of the world and its forces, and to discover the laws in it "(same).

Multiple society

Imam Musa Sadr believes that all the components of the universe have great balance and convergence, and considers the small particle that the air passes over it, due to the convergence between particles and air, and in the explanation of such phenomena as wind, electricity and whatever is on earth, it emphasizes the principle of convergence (Zaher, 2000, p. 462). Meanwhile, he does not regard the human body as an exception to this rule. He believes that the human body is also part of this universe, and there is a remarkable convergence between the organs of the body from the hands and the clefts, the eyes and faces, the convergence

of these components with each other, man It forms. Therefore, convergence among humans is essential and a fact that is obligatory (Javadi, 2016). The Lord of the universe has sent a religion in order to perfect human beings in this system, which is fully in accordance with the rules of being; that is, observance of halal and haram in religion is in line with the facts of the universe. According to Imam Musa al-Sadr, if a person wants to be influential in the world, he must obey the divine law.

If human endeavor only fulfills the needs of its body, it will be subjected to the influence of the material world and will not be able to be effective in the universe and become the caliph of the Lord on earth (Sadr, 2012). In other words, God, as the Creator of the Being and the Sustainer of Religion, in order to bring man to his fullest worth, has drawn a religious method in which, in the light of this, human beings are linked with the Being. So the prophets coordinated the movement of man with all being (Zaher, 2000, p. 1, p. 117). Given the fact that man is one of the most important parts of the universe, the struggle for greater convergence of human beings with each other is in the direction of harmonizing the components of the universe, and this helps in great harmony. Hence, he believes that the man as he gets finer and ascends, he will increase with others and the more he descends, he will farther away from others. Also, the most honorable goals are the goals to bring people together (Sadr, 2005, p. 40). After expressing the fact that the entire developmental world is organized on the basis of convergence, the arbitrary action of man must also be within this framework in order to be in harmony with the evolutionary world. Therefore, any human action that is not in this direction and not in harmony with it, you will not recognize it. Consequently, such efforts that do not serve humanity and goodwill for humankind do not hold the universe on its own, but despise it and despise it (Sadr, 2012 A).

"From the Firohi point of view, we can find the religion of living in a diverse society. That is, theology has to live with others and accept others. Fiery considers a diverse society as a specific social and political entity that is composed of different linguistic and religious groups and has a mosaic. In the view of this thinker, within these political units there are certain cultural and political gaps, and existing subcultures each have their own interests and demands that can not be combined (Firohi, 2016).

Fayori believes that in the social sciences and political science there are two common images of the relationship between religion and society: it must be captured by sectarianism, which is the result of religious violence, or it must accept secularism that privatizes religion and intrudes into homes and public spaces Get rid of religion. Therefore, too much reliance on sectarian beliefs and interests that specialists considered dangerous to be secularized. They believed secularism was violent, but its violence was less than sectarianism, and it was advocated. Therefore, in secularism, religion is suppressed in the public realm. "

"From the viewpoint of Firohi, Imam Musa Sadr, he believed that he should have reached the third path that transcended the duality of sectarianism and secularism. In this new way of being religious, but not sectarianism is democracy, but secular democracy is not. This non-recurrent democracy is now called "associative democracy" or "agreement". In this theory, religion is not religious, and democracy is not a majority, but a quota. Feirohi believes that we can not overcome this dichotomy, we can not understand the third solution. "It is possible to deny sectarianism and secularism, and besides it, we will reap the benefits of religion and its positive results without affecting the negative effects of sectarianism and the collapse of societies." From Feira's point of view, Sadr strongly accepts plurality on the one hand, and accepts religion on the other hand, and we can not communicate in our own society with our very own languages, which have a very low religious standard. While the Imam moves the debate into global coexistence. If the multiplicity of the difference leads to a separation or weakness in society, then it is undoubtedly a threat to the country, but if this plurality ultimately leads to the exchange of education, experiences and civilizations, it will be a force for the country.

Contrary to popular religious ideas that seek to steal the followers of each other, he believes religious life depends on diversity. He does not use a negative statement. He believes that if we can bring together these different ideas, colors and experiences together and use it for cooperation and cooperation, it is the same

respect for the principle of mutual respect and that no country has any source other than its people and must maintain it with the consent of the community. And he believes that the authority of the country lies in the fact that I trust the other and he is to me "(Firohi, 2016).

Leading the acceptance of pluralism and religious equilibrium is as follows: "In fact, I respect all the parishes, sects, religions and gatherings that are formed in the name of religion, and in my opinion, there is no other than sectarianism. There are now three slogans: secularism, sectarianism and religious moderation. We call religious equilibrium. religious and faith in Allah, that Allah is All. "(Same). According to Elliwari, acceptance of pluralism does not mean to spark disputes, but requires collective identity and collective labor, social convergence, and acceptance of plurality and an attempt to converge with them. "Everyone thought that the existence of different sects in Lebanon and the organization of the affairs of these sects led to the weakening of national sentiment, he looked at the problem with a narrow hatch. We believe that the existence of various organized sects, the starting point of cooperation and the gates of civilization, have come to light on the achievements of billions of people in this age and ages. " (Elvira, 2016). "Along with the plurality of cultures and religions, Sadr sought the achievement of social capital, which, in spite of the cumulative distinction of a single entity, all of which together promote national and human solidarity" (Javadi, 2016).

The need for dialogue

"Sadr knows only the way of communication with those who are against us. Imam Musa al-Sadr believed that he was not harmed in his religion, and this is a special understanding of religion. They believe that when we talk about the logic of dialogue, we must pay attention to it. The logic of conversation is different from monologue; the logic of conversation is that I intend to learn from you. According to Imam Musa al-Sadr, followers of other religions and differences are the agents of cultural co-operation and the achievements of billions of people from human beings who must use these achievements. " (Nasiri, 2016).

"Imam Sadr moved to a technique for dialogue. The main and basic principles of his thought were related to the reading of "social Islam." Imam Sadr believed that religion came to serve humans, and a religion that could not bring justice and prosperity to mankind and did not achieve social morals. Imam Sadr in his thoughts and actions takes religion out of purely individual and political levels and states that religion has not only been revealed for prayer and pilgrimage or the establishment of an Islamic state, but to serve the people. Social wisdom provides a great deal of dialogue in the understanding of Imam Sadr, because this discourse can be criticized, and a narrative is also capable of being evaluated. Therefore, without this narrative putting his thought into the social context, he does not find it possible to become an effective discourse.

In addition to the technique of social religion, Imam al-Sadr moves toward "margins" in order to obtain the possibility of reformation in thought. Imam al-Sadr, in spite of the stereotypes in all matters of Shi'a, talked about justice and imamate to infallibility, absenteeism, pilgrimage of graves, and other sects and religions. On the other hand, during his lifetime, he tried to consider, in addition to the Shiites, groups such as women, orphans and deprived people. If there are such strata and classes in society, dialogue will not take shape and they may move towards violence and radical measures through silence. Imam al-Sadr, empowering marginal groups by helping these groups and giving them various training. Imam al-Sadr had a great deal of creativity, so that during his activities, he created parties, parties, meetings and conferences. His way of working was collective activities addressed to all groups. Establishment is one of the main techniques used by Imam al-Sadr and using the collective and organizational methods of the process of achieving understanding, understanding and creating social efficacy (Javadi, 2016).

"Sadr was a human scholar among the people, and emphasized the wisdom in the process of dialogue and intellectual thought. For Sadr, while conversation with scholars and social activists was important, he emphasized the results of the dialogue for the particularly deprived citizens. In fact, in all the works of the leader of Sadr he can look at the streams of wisdom in order to improve people's lives. He established a

technical school headed by Dr. Chamran for deprived children and orphaned Lebanon. It launched the disenfranchised movement and did not overlook any action to create jobs and social security.

Respecting citizens and recognizing controversial and controversial discourses, Imam Musa Sadr, had been able to engage in dialogue with many of them on public grounds. Dialogue has complex rules and can not be continued from criticizing and rejecting the competitor from the outset. Sadr sought the unity of the Islamic world and hated the division of sectarian arrogance. He criticized the critical approach of religious discourse and boldly believed that these approaches were in line with his own wisdom and came to this conclusion with his wisdom. He also paid special attention to the public sphere, among which he welcomed students, women and classes, and the questioner.

The conversation did not take place without power and without creation, in the techniques of negotiation and dialogue, the Imam Al-Sharif enlightened the identities clearly and explicitly. For Israel, it was always a discourse and geography of the usurper that was not tolerated and compromised. Sadr, with the priority given to activities and activities based on social welfare, has created a narrative of the creation of political movements and political actions that have a belief in dialogue and tolerance, but are based on principles and principles of hostility. Poverty, illiteracy, backwardness, tyranny, extremism and Israel are the mainstay of political Islam.

Believing in conversation means that others have things too. The conversation is not humiliated and it is not possible. If you ridicule your opponent within you, the actual conversation will not take shape "(Javadi, 2016).

Dialogue is the way to treat the community

Imam Musa Sadr viewed Islamic origin from the point of view of the community and believed that the ultimate goal of Sharia was to realize Tibet's social life. This emphasis of the Imam of Moses on the social realities of Tayyebah was raised considering the special conditions of the seminaries during his time against the minimum religious mission, which was the same propaganda. In the words of the Imam of Moses, he emphasized the need to expand the mission and mission of religion and depict the dignity and mission of the clergy as the prophets of the way in the province and guardianship of the community. By paying attention to the divine mission, the Prophet Muhammad (s) separated the invitation from the province and guardianship and states: "The human being is naturally civil and is part of society and can not be in an unscrupulous society, Stay competent Accordingly, at the beginning of the work of Islam, two important duties were assigned to the Prophet (s): the duty of the mission, the announcement of the invitation and mission of the Lord to the people, and the duty of the Provincial and Guardians; that is, Is obligated to build a competent society "(Sadr, 2012 A).

This attitude of the Imam Mohammad implies two things: first, the building of good societies and on the other hand, the province and the guardianship of the people by the clergy. Therefore, the social dimension of the teachings of Islam on this basis, the Imam of Moses sought to achieve a pattern of Islamic social construction that was active through the establishment of ties and consolidation of social relations; for this reason, the Imām Musa The system had a social relationship and worked hard to develop these linkages. On the basis of this, many of the teachings of Islam were interpreted by social thought. In this regard, Imam Musa, at one of his major speeches at the University of Dakar, Senegal, explained the social dimension of Islam, and all Islamic teachings in the four areas of culture, faith, commandments and Morality has a social connotation. He was of the opinion that what matters to dialogue is the result. Sometimes the result of dialogue is humiliation. Imam al-Sadr is optimistic. In her life, duty-bound commitments are widespread in all talks. He never ignores the inherent moral obligations. That is, they do not lie to them, they do not humiliate and do not leave. If there is institutionalization in someone's heart, a real conversation will take place. Like many of the sayings that happen today. Humility, humility, love and love for others to help in conversation. These personality traits were greatly appreciated in Imam Musa Sadr. According to Imam Musa al-Sadr, honesty and righteousness have been stated on this basis: religion is lying and hypocritical, as well as pride and arrogance. And when we look at these traits in a fundamental way, we understand the extent of their

negative impact on the individual and society's abilities. The lie of the facts and the forces that are ready to exchange human beings. The lie makes these forces overturned and unknown. Caprice and pride stop and freeze the ability of mankind. Because the proud guy feels that he has reached the level of self-sufficiency and is free from evolution, and people are stopping him from being adapted and completed by him. The person lying does not only mislead himself, the facts that he has with him would not be useful to people, because people do not come to him. In the view of Imam Musa Sadr, this creates two forms, himself and others. Imam Musa Sadr calls this the death of abilities and capacities. Imam Musa Sadr emphasizes in most of his discussions that speech must be accompanied by action. They themselves show it. If the dialogue is not accompanied by action, there is no sense in going forward. As we go to morality when we go to goodness "(Javadi, 2016).

Conclusion

Imam Musa Sadr used religion, religion, nationality to consolidate the great Lebanese society, and tried to unify the religions, differences and religions, and tried to approximate the religions in Lebanon, and in some disagreements. Imam al-Sadr, with the acceptance of the freedom of all, even the poor and marginalized women, have provided a platform for the liberation of their talents and their abilities.

In a society where attention is given to the disadvantaged and the women, the level of violence decreases and everyone is enjoying justice, and all try to shape their talents and bestows the formation of a transcendental person.

The thought of Imam Musa Sadr accepts and recognizes not only the difference, which distinguishes people from each other, but also recognizes it as helping people to work together, unity and harmony, so that they can be together and by collective effort., To fulfill the duty of God's succession and take on his divine mission. For them, in their opinion, in the international community, we must accept the difference of opinion and the vote and the product and make it an ideal of perfect perfection and natural beauty that facilitates the process of familiarity, cooperation, progress, solidarity and unity. In fact, achieving peace is impossible without the coordination of cultural efforts and without achieving a unified approach. Also, peace will not be achieved if we want to harmonize all methods, opinions, processes and components.

During his career, Imam Sadr was able to launch one of the most idealistic forms of dialogue with the East and the West and among Muslims. It is necessary to revive the thought of Imam Sadr, which has been forgotten in the current era. To this end, some of the problems of Muslims in the present world are solved.

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