



The Theory of Deterrence and Its Place in the Foreign Policy of the Islamic State from the Perspective of Holy Quran

Mohammad Naim Mohammadi

PhD in International Relations from Al-Mustafa University (PBUH), Qom, Iran

<http://dx.doi.org/10.47814/ijssrr.v8i11.3075>

Abstract

The theory of deterrence is considered one of the most important theories of international relations and strategic studies after World War II, especially during the Cold War. During this period, with the acquisition of nuclear weapons by great powers, states and the global order faced new threats. Therefore, states needed to design new systems to manage and control these threats, and the theory of deterrence emerged as the most important system for managing and controlling these threats. In this regard, the purpose of the present article is to examine the place of deterrence in the foreign policy of the Islamic state from the perspective of the Holy Quran and to answer the fundamental question of what place does the theory of deterrence have in the foreign policy of the Islamic state from the perspective of the Holy Quran?

Keywords: *Deterrence; Foreign Policy; State; Islamic State*

Introduction

Explanation of the Problem

Since the field of international relations is an anarchic field and countries have always been exposed to undesirable actions of other powers due to their conflicting goals, in a system where there is no sovereignty beyond other states that can prevent aggressive actions of states. Ensuring and establishing security is considered one of the most important political concerns of states. Based on the principle of self-help, states are responsible for ensuring the security of their country. In such a system, states are always concerned about the aggressive actions and intentions of other actors. On the other hand, the actions of states to ensure their own security will create threats and challenges for other international actors. The behavior of states throughout history also reflects the bitter reality that weak states have always been threatened by powerful states. Therefore, states always try to prevent these undesirable actions from happening. In this regard, the fundamental question is how to prevent such undesirable behaviors from occurring? And how can states provide the basis for the realization of their national interests? It was in response to such a question that the theory of deterrence was formed. From a practical point of view, the term deterrence did not appear in texts related to international relations and strategic theories until before World War II. This theory was proposed after the emergence of nuclear weapons, which fundamentally transformed the nature of war, and became the most important rule for regulating

relations between the two superpowers of the East and the West during the Cold War. And after the collapse of the bipolar system, this theory became the most important strategy for states that saw their existence threatened by great powers or neighboring countries. From the perspective of deterrence theorists, the existing regional and global order is maintained when the political leaders of the oppressive states realize that in the event of aggression and aggression against another country, that country will have the ability and will to retaliate. Deterrence in international relations is considered as a system in which a country, by utilizing various capabilities in its foreign policy, tries to maintain the existing order and prevent the use of military forces. Now the question arises: what is the place of deterrence in the foreign policy of the Islamic state? And what solutions has the Holy Quran thought of in this regard? Considering the questions mentioned in this article, the author's attempt is to analyze the theory of deterrence in the foreign policy of states, and to investigate its place in the foreign policy of the Islamic state based on the principles of the foreign policy of the Islamic state from the perspective of the Holy Quran in order to show what deterrence is from the perspective of the Quran and what place it has in the foreign policy of the Islamic state.

Theoretical Framework

The accumulation of power to intimidate the enemy and prevent its attack has an ancient history in human history, which has been used by individuals, groups, nations and governments since the beginning of human civilization, and even its recommendation can be seen in the works of Thucydides and Machiavelli, although they did not use this term. The balance of power system that prevailed in Europe for a century after the Napoleonic Wars was basically a technique for managing and controlling power, by which statesmen usually tried to make war useless. Therefore, deterrence has a long history in the history of international relations. However, after World War II, with the creation of weapons of mass destruction, it became one of the most important theories of international relations. The theory of deterrence was proposed when weapons of mass destruction, especially atomic bombs, were discovered. If in the era of balance of power, it was possible to prevent the spread of war to some extent by forming military alliances, now with the advent of nuclear weapons, without the need to form alliances, a situation had been created in which it was no longer cost-effective to wage war among the nuclear-armed powers, and this required a new theory, which was put forward under the title of deterrence theory. The theory of deterrence is based on the school of realism and has acquired a special and distinctive meaning since the 1960s. Deterrence is a set of measures that aim to convince the enemy that if he wants to enter the war, he will lose, or at least realize that the damage of this action is greater than its possible benefit. Deterrence is defined as a situation in which units use mutual threats. This type of strategic relationship creates a new situation in which the parties do not have the ability to attack each other. This relationship and its creation will have a lot to do with the strategic power and strength of the parties. In other words, in this situation, power must be transformed into a threat, and as a result, what is of primary importance is the power of the parties in the form of threats. (Qasemi, Farhad, 2013: 441) Deterrence in strategic studies is forcing someone to do something, or dissuading someone from taking an action, or creating fear or doubt in him, in other words, a government action to neutralize the hostile action of another country or create fear of effective reciprocal action in the political arena is called deterrence. As a result, we can say that deterrence is not a strategy for fighting, but a strategy for peace that is designed to convince the other party to prove to him that among the possible solutions, aggression has the least effect. Deterrence does not physically repel the enemy, but psychologically prevents his aggression. (Collins, John M. 2007, p. 161) What is said in the explanation of deterrence is that deterrence is an effort by state "A" to prevent state "B" from taking action that is not desirable to state "A", or a threat of causing unacceptable damage (retaliation) to state "B", and an effort to increase the cost of state "B" taking an action or reduce its desirability. (Baileys et al., 2006, p. 90-91) Therefore, deterrence will be successful when it creates the

situation that the amount of damage that can be inflicted on enemies in the event of a possible war is so great that it is necessary for the enemy to realize the worthlessness of its intended action.

The basis of deterrence is based on the threat of punishment or prevention. Deterrence is either based on punishment or on threat. The threat is often in the form of a threat to the values of a state through military means. Deterrence policies threaten the ability and capacity of the adversary to take military action. The threat of punishment often includes the adversary's value targets such as cities, economic infrastructure and political leaders. The threat based on deterrence is a threat against the forces of the opposing side such as military forces, command and control networks, weapons of mass destruction and their equipment, military and related industries and enemy leadership. (Bilis, John et al., 2004: 224-225) Deterrence does not mean the use of armed forces, therefore it should not be considered as a strategy for fighting, but according to many experts, deterrence is a strategy for maintaining the status quo and achieving compromise. According to the French expert Bouffere, deterrence as a strategy seeks to disable the belligerents from the power to decide to use military force. The belligerents - assuming rationality - enter the war by calculating the costs and benefits of the conflict, and its mechanism is such that actor A, by increasing, maintaining and demonstrating the superiority of military power, becomes the factor that prevents actor B from resorting to attack. (Khalji, 10-20) Accordingly, the deterrence strategy is to achieve peace and establish it, which is a type of political and social relationship that is more related to the psychological aspects of the matter than to the physical aspects. The deterrence strategy clearly relies on the balance of opinions so that no conflict occurs, so it can be said that deterrence does not physically repel the enemy, but psychologically prevents his aggression. Henry Kissinger writes about the concept of deterrence and its psychological nature from the perspective of American interests: Just as power has grown tremendously, it has also become an intangible and deceptive abstraction. Deterrence is a dominant military policy, but deterrence depends more than anything on psychological criteria. In this policy, an attempt is made to prevent the opposing side from committing an action by showing intolerable risks. The success of this policy depends on a complete awareness of the opposing side's calculations. From a psychological point of view, a move that is made with the intention of bluffing and is considered serious is a much more effective deterrent than a real threat that is considered a bluff by the opposing side. Deterrence requires a combination of various factors, the power of the intention to use it, and the assessment of these factors by the potential aggressor (Kissinger, 1976: 74). In international politics, deterrence is considered the basis of national security and requires as much power as possible to help destroy the power of a potential adversary country. Deterrence in international relations is a strategy based on peaceful resolution of issues and non-recourse to violence (Izghandi and Roshandel, 2003: 205). Since the framework of national authority of any country is determined based on its ideals, teachings and principles of belief, in an Islamic state its national authority is also determined through religious and belief teachings and Islamic teachings. In the area of foreign policy authority, the principles governing political relations between societies from the perspective of the Quran include justice, balance in relations and maintaining mutual respect, the necessity of maintaining the principle of sovereignty in international obligations and finally maintaining the sovereignty of Islam. Similarly, political authority in the foreign dimension is based on the negation of any kind of hegemony and authority, maintaining the comprehensive independence and territorial integrity of the country, defending the rights of all Muslims in the world, non-commitment to domineering powers and peaceful mutual relations with non-warring states.

Foreign Policy in Islam

Foreign policy in Islam and its principles and foundations are explained and interpreted from the perspective of the Holy Quran as a type of policy based on a global mission. Islam believes that the message of the final religion must reach the ears of the world, and in transmitting and delivering this

message, it has a specific and definite framework and system that is crystallized and emerges in the form of the foreign policy of the Islamic state. Therefore, the foreign policy of the Islamic state consists of a set of policies, measures, methods and the choice of positions that the Islamic state applies in dealing with other countries within the framework of the general goals of Islam and Islamic rulings in order to spread Islamic teachings and address the affairs of Muslims. Basically, foreign policy in Islam is derived from the religious text and divine commands that determine and specify the relationship of the Islamic state in the field of international relations.

Fundamentals of Foreign Policy in Islam

Regarding the concept of foundations, it should be said that the major and decisive role in decision-making goes back to the foundations and intellectual structure and beliefs of statesmen and politicians. In fact, the type of governments and the bases of their legitimacy, the basis, method and behavior of their foreign policy, as well as their domestic policy, make them different (Haqiqat, 2006:26-27). In an Islamic state, political rules and laws originate from Sharia and religion, even in cases where the reins of power are entrusted to an Islamic ruler due to necessity or expediency, it must be preceded by Sharia permission within that area. Because the source of the legitimacy of a religious government is from God Almighty, and from the perspective of the Quran, man is God's vicegerent on earth, as it says: And your Lord declared to the angels, "I will make you a vicegerent on earth" (Al-Baqarah: 30) or in the case of addressing Prophet David, it says: "O David, I will make you a vicegerent on earth, so judge between people with truth" (Al-Haqqat, 2006:26-27). The criterion for action and decision-making in an Islamic state is based on the truth and divine commands. These principles, along with other generalities such as human dignity and rights, political reason and experience, enthusiasm and consultation, participation in determining one's destiny, opposition to oppression and tyranny in the world, the principle of establishing justice and rejecting arrogance are among the foundations of the Islamic political system that distinguish the outcome (Zanjani, 1377: 126-145). The position of deterrence in the foreign policy of the Islamic state: Deterrence is a preventive policy whose realization is one of the main concerns of states. Deterrence is a type of diplomacy and should not be considered the only strategy for fighting, because deterrence is a way to achieve peace and its establishment and is designed to convince the other party to prove to him that among the possible ways, aggression has the least effect. Therefore, deterrence is directly related to foreign policy. The Islamic State is always faced with strategic threats in its foreign policy because, in a situation where major powers have sophisticated and modern weapons, industrial and technological tools to influence neighboring countries and the world, it is natural that ensuring security without producing power, including: political, economic, scientific, technical, military and strategic, will not be possible for the Islamic state. Accordingly, the Islamic state, in order to preserve its independence, freedom and territorial integrity and with the aim of ensuring peace and security for itself, the region and the world, bases its foreign policy on the principle of authority and deterrence. This strategy is derived from religious beliefs, cultural and rational beliefs and social norms and values of the Islamic society. Therefore, in Islamic and religious culture, as much as war-mongering is condemned, it has considered the all-round defense of the country and nation (authority and deterrence) as obligatory. In the foreign policy of the Islamic state, protecting the country's borders, defending life, property, honor, freedom and independence, political stability, calling, supporting the oppressed and deprived, and establishing a system of divine justice are among its most important goals. From the perspective of the structure of the international system, peaceful cooperation and coexistence require the authority of the Islamic state in the field of international relations. Deterrence can usually be achieved in various ways. In the first method, the enemy is threatened with severe punishments, and this threat is carried out when he takes an action contrary to what is intended. Such an action is deterrence through punishment, and is the most common type of deterrence. The second method is deterrence through warning, which means instilling the idea in the enemy that you have such a defensive power that an attack on it will be fruitless. Reassurance is the third method of deterrence, which is an attempt to convince other states that your intended intentions do

not pose a threat to them, thus reducing the risk that deterrence efforts will lead to defensive threats from other states. Finally, the fourth strategy of deterrence is compromise and rewarding the opponent in exchange for refraining from taking undesirable actions (Garrenham: 15-16). And this is possible when the Islamic state has the ability to take such actions so that its deterrence policy is effective. Considering the above, it should be seen what place this has in the principles of the foreign policy of the Islamic state. The most important principles of the state's foreign policy in Islam are: the principle of invitation or jihad, the principle of anti-oppression and negation of the mustache, the principle of keeping the promise, the principle of expediency, the principle of peaceful coexistence, and the principle of reciprocity.

1-The Principle of Da'wah or Jihad;

The principle of da'wah or jihad is considered one of the fundamental and underlying principles of the foreign policy of the Islamic state. The foreign policy of the Islamic state has considered da'wah as one of the inalienable principles; because the issuance of Islamic values, in the form of explaining and promoting divine and Islamic thoughts and ideas through awareness and liberation of the Muslim and oppressed nations of the world, is possible only through this principle. Therefore, da'wah is considered the most important and fundamental mission of the divine prophets, especially the Holy Prophet (PBUH). The content of this da'wah is based on the religious and worldly happiness of man. This principle is one of the foundations of the foreign relations of the Islamic state, which is invoked in accordance with the conditions and requirements of the time and a specific method for its realization and implementation. For this reason, among the principles of Islamic foreign policy, the principle of da'wah or jihad is the most important and has been discussed and debated more than other principles among Islamic and non-Islamic scholars. "Call to the way of your Lord with wisdom and give good advice and argue with them in that which is best" (An-Nahl: 12). Calling to the way of wisdom and good advice is possible when the Islamic state has the necessary capacity for this divine matter. In the event of threats, punishment or aggression by the enemies of religion against the Islamic state, the Islamic state must have the capacity to deter and defend itself, because the leaders of disbelief and tyrants will never allow the divine message to be conveyed to the nations under their command easily. Therefore, if the Islamic state does not put the policy of deterrence on its agenda, it cannot address this important matter. Sayyid Qutb, in his commentary on the noble verse 60 of Surah Anfal, says: Preparation and preparation to the extent possible is an obligatory act and is accompanied by the obligatory jihad. The text of the Quran commands that all means of power, in whatever form and form, of whatever kind and of whatever kind, must be prepared and prepared. Therefore, Ribat al-Khayl, which was one of the most important means of war at that time, speaks of Islam having a power by which it can move on earth for the freedom of man. The first thing that a force calls upon in a field is to keep those who freely accept this belief safe and secure. The second thing it does is to so frighten the enemies of this religion that they do not allow the thought of encroaching on the Dar al-Islam, that is, the Islamic land, which this force guards and protects, into their minds. The third thing is to so frighten and terrify these enemies that they do not think in any way of stopping the raging waves of the Islamic religion and not letting Islam move on earth for the freedom of man. The fourth thing it does is to break every power so that the divine religion becomes dominant on earth. Therefore, the most important purpose of providing strength and military equipment and war readiness is expressed as follows: "Tarhabun to the enemy of Allah and... with that readiness and war equipment you will frighten the enemies of God and your enemies, and you will also frighten those other than them whom you do not know and whom God knows. The strength of Islam will make them afraid and terrified so that they will not entertain the thought of attacking and fighting Muslims and the Islamic state. Therefore, Muslims are obliged and obligated to be strong to the extent that they are able to gather and prepare the means and means of power and strength so that they will be feared and feared on earth and the command and word of God will be exalted and exalted." And since the preparation of military equipment and war preparations requires money and expenses, He says after it, "Do not spend anything... Whatever you spend in the way of God, including military equipment and strengthening the Islamic defense and military strength, you

will be rewarded for it in full and you will not see any injustice. And the preparation of this work has also been provided by spending in the way of God, in return for which He has given a reward in the hereafter (Sayyid Qutb, 2005, Vol. 3: 154-1544). Therefore, the purpose of deterrence and gathering power is to call to the clear religion of Islam, under the shadow of which calling is easily possible.

2-The Principle of Anti-Oppression and Negation of the Path

This principle, which governs all foreign and international relations of the Islamic state in various military, political, economic, cultural, etc. fields, and all relations of Muslims with other states and nations must be planned and regulated based on the verse of the Holy Quran, "And Allah will not make a way for the disbelievers against the believers." This is not possible without the power and authority of the Islamic state. According to this principle, which is derived from the verses, narrations, and the life of the Prophet (PBUH) and the infallible Imams (AS), the aim is to preserve the independence and dignity of the Islamic state and Muslims and to negate any kind of domination in various dimensions of the political and social life of Muslims. If this principle and jurisprudential rule are implemented, the infidels and foreigners will not have the slightest way of political, military, or economic influence and domination over Muslims. Based on this rule, "Islam is above and there is no one above it," God Almighty has not left the way for the infidels to influence and dominate Muslims in any way in the laws and Sharia of Islam. In other words, any relationship or action that leads to the superiority of the infidel over Muslims is forbidden for Muslims to do. It can be said with certainty: the rule of "nefah al-sabil" has a "veto right" in the foreign relations between Islam and Muslims, so to speak. If a political and economic contract, military, cultural agreement, etc. is considered as a prelude and basis for the infidels to dominate Muslims, the rule of "nefah al-sabil" makes that contract and agreement invalid (Shokoory, 1377: 327-326). Based on this principle, the Islamic state's political, military, economic and deterrent power must be at a level that leaves no way for the infidels to influence and dominate the Islamic society. However, if the Islamic state does not have the necessary power and authority in any of the components of power and extends its hand to the infidels, it will certainly pave the way for the infidels to dominate.

3 - Peaceful Coexistence

According to the authentic Islamic sources (the Book and the Sunnah), peace and peaceful coexistence of people with different beliefs and religions is considered a value and goal, and Islam has considered peace and coexistence with other religions and nations as a fundamental principle and rule in its legislative system. Verses from the Holy Quran reject racism, the imposition of wrong beliefs and prejudices and welcome the peace proposal "And if peace is to be turned away, turn away from it", cooperation based on common principles "Go to the Word, so that it is between us and you" and peaceful dialogue, and while recognizing the prophets and divine books of the past, it respects the rights of minorities. Based on the revealed teachings of Islam, although social life includes war and peace, peace and peaceful coexistence are the goal of social movement and the goal of divine prophets because the most important purpose of sending messengers is to establish social justice, which in its true meaning leads to peace, security and peaceful coexistence, not war, because the most important factors in the emergence of war in international relations are: conflicts arising from self-interest (national interests), ideological differences, the desire for power and political superiority. In Islamic law, both in domestic and international relations, the most important method of resolving disputes is to resort to peaceful solutions such as negotiation, free discussion, arbitration, mediation and compromise (Ebrahimi, 1377: 9-10). Living peacefully and establishing peace with other countries in the anarchic arena of the international system seems impossible and impossible except under the shadow of a policy of deterrence and a powerful defensive capability. Only under the shadow of a policy of deterrence and having a defensive capability can an Islamic state live peacefully with peace and friendship with others and enter into negotiations and dialogue in the event of disputes with other states.

4-The Principle of Expediency

One of the basic and fundamental principles of the foreign policy (and domestic policy) of the Islamic state is the principle of expediency. In relation to national states that consider the goal of foreign policy to be achieving national interests. While the Islamic state considers achieving national interests to be the goal of its foreign policy. Therefore, national interests will be a result of the national interests and transnational responsibilities of the Islamic state, as many of the principles, goals and strategies of the foreign policy of the Islamic state are formed by considering this principle. In Shiite political jurisprudence, jurists have long since issued fatwas on various social issues, including foreign policy, based on the principle of expediency, but expediency has not been accepted as a ruling reason in isolation from the Sharia ruling, unlike Sunni jurists who have accepted expediency not only as a general jurisprudential rule but also as a ruling reason and interpret it as the interests of the intended purpose and recommendation. However, from the perspective of Shiite jurists, the rule of expediency can be examined in several meanings: A- The rule of expediency means the necessity of preserving the system, the sovereignty of Islam, and safeguarding the existence of religion, which jurists interpret as preserving the essence of Islam. B- The rule of expediency means the principle of respecting the public interest over individual and group interests, which is actually based on collectivism and the precedence of public interests over individual and group interests in Islam. In any case, this rule is used abundantly as a ruling-making reason in secondary rulings, and jurists rely on it in converting primary rulings into secondary rulings (Zanjani, 2005: 34-35). The necessity of preserving the Islamic system and sovereignty and the social interests of the Islamic society requires that the Islamic state must have the necessary power and ability to protect and safeguard the system and existence of the Islamic society and the existence of the religion and Islamic law, because preserving the system and existence of the Islamic nation is considered one of the most important obligations and necessities of the foreign policy of the Islamic state. Any negligence and inattention of the Islamic state will cause the enemies of religion and the Islamic state to find greedy eyes to strike at the foundation and essence of the Islamic nation.

5- The Principle of Reciprocal Retaliation

Another principle of the foreign policy of the Islamic state that expresses the necessity of adopting a policy of deterrence. The principle of reciprocal retaliation is based on the noble verse: If you attack and transgress against the enemy, then retaliate in kind with the like of what you attacked them with (Al-Baqarah/194), which states that in the event of an enemy's aggression and transgression, one must fight and confront the enemy with all one's might and power without weakness or weakness, which is not possible without the necessary power, because reciprocal retaliation is for the purpose of preventing oppression and sedition and establishing justice and benevolence. Also, based on the verse: And the recompense of evil is for evil, as is the recompense of like (Al-Shura/40), it is a reasonable and logical method of legitimate defense. The Islamic state must act in its foreign policy on the basis of reciprocity. This emphasis on behavior and reciprocity guarantees a kind of deterrence in the foreign policy arena. Other governments should know that if they attack the Islamic state, they will face a crushing response. This is possible only if the Islamic state is fully prepared for defense and has all the means and means of defense and aggression that the enemy has. Therefore, following this noble verse, God Almighty explains the issue of spending in the way of God for the purpose of preparing and preparing for war and defense that will lead to the victory and victory of the warriors of Islam and avoiding the valley of destruction of the Islamic nation. He then says: And do not be afraid until you are destroyed, meaning that Muslims and the Islamic state should not prepare the ground for the enemy's aggression and aggression due to laziness and inattention to the dangers of enemy aggression. Therefore, the Islamic state must maintain the ability and power to confront the enemy in a reciprocal manner and have the necessary readiness at any time and under any circumstances to confront the enemy. The army and the Islamic state must have all the weapons and facilities that the enemies of religion have, according to the verse: And Enemy with whatever strength

you can (Anfal/60) (Al-Zuhaili, 2009, Vol. 1,:549). Based on this principle, the Islamic state condemns any resort to force and is very sensitive to the issue of its security and sovereignty and responds to any aggression and aggression of the enemy with determination and strength. Because security can only be achieved when no government is able to threaten that country, that is why Islam emphasizes the defensive and military readiness of Muslims to protect the security of the Islamic nation. The Quran says: "O you who have believed, be careful, lest they flee, and flee all together" (An-Nisa/71). O you who have believed! Maintain your readiness (against the enemy) and take up your weapons in groups or as a single group (according to the conditions at any time and place) and move towards the enemy.

Quranic Deterrent Methods to Deal with Enemy Threats

In the Arabic language and Quranic culture, words such as threat, admonition, and warning are used to scare; but there is a subtle difference between these words, and that is that in warning, news, and announcement, there is fear and intimidation of something that there is an opportunity to avoid and avoid, but threat is inclusive of that; so it is possible that a person does not have an opportunity to avoid or escape (Majma' al-Bayan, vol. 1-2, p. 126). God both warns, warns, and threatens His enemies. Prophets, divine saints, and leaders of the Islamic system also use these tools to deter and change the enemy's behavior and methods. In the verses of the Quran, the words "turbbes", "mirsad", "wa'id" and sentences such as "لَنْ لَمْ تَنْتَ لَارْجَمْتِكَ", "وَالْكَلِّ أَفْكَ", "لَا عَاقِدَ لَهُمْ سِرَاطُكَ", "فَبَشِّرْهُمْ بِآذَابِ الْعَلِيمِ" and "لَهُمْ سُوسُ الدَّارِ" are used a lot for this concept. The foreign policy of the Islamic state has unchangeable and fixed principles, among which is the principle of threatening and intimidating the enemy, which is today interpreted as the principle of deterrence. The principle of deterrence or threat is very important and fundamental in the foreign policy of the Islamic state because the Islamic system and nation can put the enemy in their place with fear and intimidation without paying the slightest cost in life. God asks the believers, in addition to unseen aid and divine support, to use all the powers and tools of threat, intimidation and terrorism to create fear in the hearts of the enemies so that it acts as a deterrent and security is maintained. If the threat causes the decline of security and crisis and endangers it, the enemy's threat can, in addition to eliminating security, cause flight and retreat and even the surrender of many privileges. As the enemies of Islam have used this tactic well throughout history, The Islamic political system and state are obliged to mobilize their forces in such a way that they not only eliminate the threat, but also become a threat to the enemies. (Anfal/60) To achieve this goal, the Quran teaches Muslims other methods to intensify the psychological war with its help and, by shaking the enemy's spirit, deprive them of any tension-creating and violent movements. Among them, we can mention the construction of any war and non-war tools and equipment that have a defensive and deterrent role. In the verses of the Quran, especially in verse 60 of Surah Anfal, attention is paid to general principles and some examples are mentioned only for illustrative purposes. The general principle that the Quran teaches Muslims in the form of a prescriptive doctrine is the provision of power and strength. Power includes any means and devices that are deterrent, offensive or defensive. Therefore, only weapons are not mentioned. The provision of anything that increases the power and authority of the Islamic nation and state is a necessary and essential matter, and it changes according to the spatial and temporal conditions in each era and time. Something may be a suitable means of war at one time, but in another era and time, it may not only be useful, but also harmful to the power of Islam and the believers.

Allama Tabataba'i says in his commentary on Al-Mizan, under the blessed verse "And against them was what you could do from power and from the bond of the herd, fearing the enemy of Allah and your enemy": The word numbers means preparing something that a person can use to achieve another goal that he has, which if he had not prepared it before, he would not have achieved his desired goal. Power means anything that makes a certain task possible, and in war it means anything that makes war and defense possible, including all kinds of weapons and experienced warriors with a history of war and

military formations. And since war, conflict, and disagreements that lead to destructive wars are something that cannot be avoided in human societies and occur whether one wants it or not, and since this is the case, it is obligatory on the Islamic society to always and in any case equip its righteous society as much as it can and to the extent that it is likely that its enemy will be equipped, so that its open and hidden enemies and the enemies of God and His Messenger will fear them. (Tabatabai, 1997, Vol. 9,; 116-119) Therefore, from the perspective of the scholar, today, when the enemies of Islam are equipped with the most advanced nuclear and non-nuclear weapons, including offensive and defensive weapons, the Islamic state must also be equipped with the same weapons to protect itself and the Islamic nation in order to achieve its goal of putting fear in the hearts of the enemy. Fear in the hearts of the enemy and deterrence today are not possible without such weapons. As the United States, in leading the Western world and confronting communism, used nuclear weapons as a deterrent and complementary factor to conventional weapons against the superior power of Soviet conventional military forces and to prevent a lightning attack by the Soviet Union in Europe, this strategy, with nuclear support from friendly and allied countries of the United States in the form of a nuclear umbrella, was one of the factors of American authority and also justified the leadership of that government in the bloc against Soviet communism. (Sanjabi, 1996: 59) Because weapons and strategy have an interaction, that is, the quality of weapons, especially nuclear weapons, determines how they are used strategically, and strategic thinking itself can be an effective factor in the emergence and spread of weapons. The effect of nuclear weapons on strategy means that instead of using military power, it is actually not used. Since military power is one of the most important and obvious signs of power, and perhaps the most obvious, it can play a role in both creating political differences and military conflicts and in resolving them and establishing peace. For this reason, despite the undeniable destructive power of nuclear weapons, their production and maintenance after World War II played a deterrent role in international relations and prevented the outbreak of a new world war. (Ozghandi and Roshandel 2003: 99).

In addition, in the noble verse, the word power means power and strength and includes all kinds of modern weapons and war equipment in every era and time and all material and spiritual forces and possibilities. This word has a fluid meaning that does not become obsolete over time and finds new examples in every era. And what is mentioned in the hadiths that the meaning of power is arrows, swords, shields or any kind of weapon, has expressed the examples and cases of power, and otherwise the concept of power includes all economic, cultural, political, propaganda and military powers that can have a deterrent effect against the enemy. As it is narrated that in the battle of Hunayn, the Holy Prophet of Islam was informed that a new and effective weapon had been invented in Yemen, and the Holy Prophet of Islam immediately sent people there to prepare that weapon for the Islamic army. In the blessed verse, after mentioning power, it raises the issue of Rabat al-Khayl, which today should be replaced by modern war tools and equipment, and then it states the purpose of this military preparation and Islamic Jihad as two things: 1- Deterrence and terrorizing the enemies of God and the people. 2- Effort in the way of God and on the path of restoring truth and justice. (Rezaei Isfahani and ..., 1389, Vol. 3: 505-506) In Tafsir al-Munir, it is also understood that power includes all naval, land and air weapons, and it means everything that is necessary in a war with the enemy from all types of material and spiritual forces appropriate to each period and time. (Al-Zuhaili, 2009, Vol. 5: 393) Rashid Rida says in Tafsir al-Manar: God commands in this verse to prepare all means and defensive and military power. The meaning of this verse is that the Islamic nation must have a permanent army to be ready to defend the Islamic lands in any situation, and having military power and war equipment at any time must be considered at that time because the absolute obligation is not fulfilled except by all individuals and its instances. And from the enemy of Allah and ... the ability in war power includes all the fighting equipment and what is needed for it. Razi says the reason why Muslims must have all the means and equipment of war has several benefits: 1- The infidels do not intend to invade the House of Islam. 2- If their fear increases, they will easily pay the jizya. 3- They may believe. 4- They do not dare to help other infidels. 5- It is a great cause of adornment of the House of Islam. And in the last commentary, I have said that the meaning of the

proliferation of weapons, instruments of jihad and their tools, just as it causes fear in the open infidels, it also causes fear in the hidden infidels (hypocrites) that we do not see, because just as the infidels see the power, might, and military equipment of the Muslims, their greed for the homeland of Islam is cut off, so too the hypocrites, when they see the great power of the Muslims, do not find the courage to cause sedition and create discord. (Rashid Reza, 1999, Vol. 10: 51-57). From the totality of the statements of Islamic scholars used in the interpretation of this blessed verse, this verse commands Muslims to be fully prepared against their enemies and to prepare every type of weapon, political and propaganda means that will cause fear and terror in the enemy of the forces of Islam, and considers the purpose of defensive and military readiness to be to protect the school and homeland of Islam, not to invade, plunder, and colonize others. Because negotiation and dialogue are not effective everywhere, but rather, there is a need to use military power that has the most advanced weapons of war and propaganda at all times, so that it can not only defend Islam and Islamic lands, but also create terror and terror in their hearts. Therefore, the defense base of Muslims and the Islamic state in the cultural, economic, political, military, ideological, etc. fields must be so strong and solid that the enemies are afraid from all sides and their conspiracies are neutralized, because the word "Tarhabun" has been expressed absolutely. Because the international arena, as neo-realists, neo-liberals, and neo-radicals correctly divide it, is the arena of power's self-expression in one of the political, military, economic, technical, and communicational ways. (Seifzadeh, 2005:63) In terms of the means of power, four criteria of military, economic, technical, communicational, and cultural power can be used.

Conclusion

In this article, an attempt has been made to explain and explain the position of the theory of deterrence from the perspective of the Quran in the foreign policy of the Islamic state. By following the Quranic verses and religious teachings, we have reached the conclusion that since the Islamic state has always been threatened by great and hostile powers throughout its history, deterrence must always be placed as a fundamental principle on the agenda of the foreign policy of the Islamic state. In order to protect the Dar al-Islam and the Islamic society in every period and time, appropriate to that period and era, it must equip and prepare itself from all the elements of power, including political, economic, cultural, military and weapons, which are used with the authority and dignity of the Islamic state and the despair and hopelessness of the enemies of the Islamic society, based on the Islamic principle and the Quranic command, "Prepare for them what you can from your power..." so that none of the hostile forces dare or even think of striking in economic, political, cultural affairs or attacking the Islamic state. Therefore, in the current conditions and era, when having nuclear and hydrogen weapons is one of the most important factors It is considered a deterrent. The Islamic state can also produce and maintain nuclear weapons for its own preservation and survival based on the explicit text of the Quranic verses and prepare them for them.... Although the Holy Quran does not consider the use of these types of weapons permissible, if an Islamic country is subjected to a nuclear attack and the foundation of Islam and the Islamic society is threatened, then based on the blessed verse "Whoever attacks you, attack him with the like of what he attacked you", since the survival of the Islamic country and the Muslim society depends on the use of these weapons, these weapons can also be used to the extent necessary.

References

- Abolfadl Shakuri (1998), Islamic Political Jurisprudence, Qom, Islamic Propaganda Office, Vol. 2.
- Al-Zuhaili, Wahba (2009/1430 AH), Tafsir al-Munir fi al-Aqeedah wa al-Shari'ah wa al-Manhaj, Vol. 5, Damascus, Dar al-Fikr.

- Andre Bouffer (1997), *Introduction to Strategy*, Translated by Masoud Keshavarz, Tehran: Political and International Studies Office.
- Asgari, Mahmoud (2011), *Strategic Culture of the Islamic Republic of Iran*, Defense Letter, No. 26.
- Azghandi Alireza and Jalil Roshandel (2003), *Contemporary Military and Strategic Issues*, Tehran, Samt.
- Barzegar, Ebrahim (2007), *History of State Development in Islam and Iran*, Tehran, Samt, Ch. IV.
- Baylis, John et al. (2004), *Strategy in the Contemporary World, Introduction to Strategic Studies*, Kabek Khyberi, Tehran, Abrar Maaser.
- Baylis, John et al. (2006), *Contemporary Strategy: Theories and Policies*, Hoshmand Mir Fakhrai, Tehran, Office of Political and International Studies.
- Collins, John M. (2007), *Grand Strategy: Principles and Practices*, Kouros Binder, Tehran, Office of Political and International Studies.
- Ebrahimi, Mohammad (1998), *Islam and Public International Law*, Tehran, Samt, Vol. 1.
- Garnham, David (1990), *The Necessities of Deterrence*, Saeed Kafi, Tehran, High War Period.
- Ghasemi, Farhad (2013), *Theories of International Relations; Theoretical Foundations of International Order and Regimes*, Tehran, Mizan.
- Ghavam Abdol-Ali (2011), *Principles of Foreign Policy and International Politics*. Tehran, Samt.
- Haghighat, Seyyed Sadeq (2006), *Foundations, Principles and Objectives of the State's Foreign Policy in Islam*, Qom, Bustan Kitab.
- Haghighat, Seyyed Sadeq (2006), *Foundations, Principles and Objectives of the State's Foreign Policy*, Tehran, Islamic Science and Culture Research Institute.
- Isfahani, Rezaei, Mohammad Ali and others, (1990) *Tafsir al-Quran Mehr*, Vol. 3, Qom, Asr al-Zhoor.
- James Dougherty and Faltzgraf 2005 (), *Conflicting Theories in International Relations*, Dr. Vahid Bozorgy and Alireza Tayyeb, Tehran, Qoms.
- Javadi Amoli, Abdullah, (2002) *The Relationship of Religion and World*, Qom, Esra.
- Kakler, Richard (2001), *Military Strategy and the Force Situation of America in the Twentieth Century*, Ahmad Reza Tagha and Davud Olmaei, Tehran, High War Period.
- Kazemi, Ali Asghar (2010), *International Relations in Theory and Practice*, Tehran, Qoms.,
- Kissinger, Henry A. (1976), *American Foreign Policy, Three Discourses*, Hassan Mohammadinejad, Tehran, University of Tehran.
- Lee Bradford and Carl Walling (2013), *Strategic Logic and Political Rationality (Military Strategy and Political Control)*, Abdolrasoul Diosalar, Tehran, Imam Sadeq University.

- Plano, Jack. C., and Alton, Roy (2008), Culture of International Relations, Abolfazl Rauf, Tehran, Sarai Adalat.
- Qolji.H. (2006). Asymmetric Threats and Evolution in Israel's Deterrence Policy, Tehran: NADA Political-Scientific Research and Research Institute.
- Rashid Reza, Mohammad (1999/1420 AH) Tafsir al-Manar, vol. 10, Beirut, Dar al-Kutub al-Ilamiyah,.
- Sanjali, Alireza (1995), Military Strategy and Power, "Contemporary Military and Strategic Issues", Pajang.
- Saree al-Qalam, Mahmoud (2000), Foreign Policy of the Islamic Republic of Iran, Theoretical Review and the Alliance Paradigm, Tehran, Strategic Research Center.
- Seifzadeh, Hossein (1997), Theorizing in International Relations (Fundamentals and Intellectual Frameworks), Tehran, Samt.
- Seyyed Qutb (2005/1425 AH), In the Shadow of the Quran, Beirut, Dar al-Shoroq, vol. 3, ch. 15.
- Shirazi, Makarem et al. (2005), Model Interpretation, vols. 4 and 8, Tehran, Dar al-Kutb al-Islamiyya, ch. 29.
- Tabatabaei, Mohammad Hossein (1997/1417 AH), Al-Mizan in the Interpretation of the Quran, vol. 9, Beirut, Scientific Institute,.
- Zanjani, Amid (2005), Political Jurisprudence, vol. 9, Tehran, Amir Kabir, first edition.
- Zanjani, Amid, Abbas Ali (2000), Political Jurisprudence, vol. 2, Tehran, Amir Kabir.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).