

Strategies for Dealing with Economic Sanctions From the Perspective of the Qur'an

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Abstract

Economy is the foundation of the human and Islamic society, and any threat to the economy of the people or society will create disorder and result in the collapse of the social system, because the destruction of the economy is the means of destruction the political system and thus the destruction of nations and countries politically and internationally.

Sanctions are an effective tool for dominating countries and an effective weapon in the area of civilian combat. Economic siege and economic sanctions are the most obvious types of sanctions in human history and have always been one of the strategies by powerful countries. Arrogant and colonialist powers use this powerful policy tool to bring one or more countries to their knees.

In this descriptive and analytical study, we present eleven practical cases as scientific and practical solutions to combat economic sanctions from the perspective of the Holy Quran by analyzing the strategies of sanctions against Islamic nations and countries. As the book of human guidance, the Holy Quran mentions that the most important solution is to stand up and be fully prepared and pay attention to the inner strength against it. According to the Qur'an, if nations and countries have true faith and pay attention to economic infrastructure according to the Holy Qur'an, they will never be subject to sanctions and economic siege.

Keywords: Sanction, Siege, Economic War, Quranic Strategy.

1. Introduction

In the world, powerful and rich countries as well as arrogant and colonialist countries impose various economic (sanctions on trade and international investment) and non-economic sanctions (sanctions on the credibility and rights of a country on the international stage) on some other countries. These sanctions are sometimes unilaterally, imposed only by one country against another and is often carried out to achieve the goals of national security and other foreign policy goals; sometimes these sanctions are multilateral imposed by several allied countries on one or more opposing countries aimed at imposing trade pressures along with the goal of dominating and changing the politics of the latter country. Economic sanctions, as an important foreign policy and a "deadly weapon", have replaced costly military wars, and through sanctions, the country suffers economic losses and much of its national production is affected by sanctions, resulting in it to surrender.

From the perspective of the Holy Quran, economy is the foundation of human and Islamic society and the main pillar of a phenomenon called society, because the people of society come together and work together to meet each other's needs; this is because without it, society cannot survive. Thus, any sanctions on the economy of the people or a society cause the people to be upset and the society to collapse, because the destruction of the economy is the means of destruction of the political system and as a result removing the governments from the political and international arena.

Hence, in many cases, the colonialists, instead of opting for military aggression, have adopted the strategy of economic sanctions, with the boycott of nations and countries in various sectors, they aim to destroy the political system and the ideals of a nation and country and to realize their domination over Islamic societies.

In recent years, economic sanctions have been one of the most important issues, with sanctions on Islamic countries intensified and some Islamic countries, such as the Islamic Republic of Iran, have been facing the effects of it. Therefore, the strategies to combat these sanctions from the perspective of the Qur'an are the subject of this article, which we describe in a descriptive and analytical way.

2. Concept of Sanctions

Sanction denotes to be forbidden from something that is 1- Either by the divine duty and power, 2- Or it is achieved to forcefully forbid what that results from something, 3- Or it is from the point of view of intellectual or religious prohibition, or 4- Or from the point of view of the person whose command is accepted. (Ragheb 1989;1/43, Ibn Manzur 1986, 12/119, Johari 1979; 5/1896).

The synonym of sanctions is the word "siege", meaning to put in trouble and distress, and in the Holy Qur'an, it is used in several verses with the same meaning.

Economic sanctions implicate the creation of a physical or non-physical barrier and restrictions on economic activities against a person or people in a geographical area such as a country, so that those people stop resisting and surrender to the sanctions.

Sanctions are imposed to deprive a nation of all its financial and economic power and to deprive it of economic welfare. Today, in the international arena, sanctions are an act that one or more international actors, as executors, impose against one or more countries, in order to punish them, with the aim of depriving them of some commerce or of forcing them to accept some norms and values from the point of view of sanctions executives.

3. History of Economic Sanctions

From the Qur'anic point of view, economic sanctions and sieges have long been considered by polytheists, disbelievers and colonialists, and have been applied as tools of pressure and intimidation. Military, cultural, and economic sieges and sanctions have been used as the most obvious forms of sanctions in human history. The Holy Quran provides examples of sanctions and sieges for the people; the Pharaohs besieged the People of Israel, closed all roads to them, and besieged them in the sea between the sea and the armies, where the drowning the Pharaohs and the splitting of the sea indicate such sieges (Al-Baqarah: 50, Shoara: 60-66).

One of the most important sanctions in the history of Islam is the siege and economic sanctions on the Abi Talib Valley, which has been considered one of the most severe sanctions in human history against the people of Truth and the believers. The polytheists of Quraysh, after all their efforts to ban the invitation of the Holy Prophet (PBUH) and the spread of Islam and Muslims failed, launched a plan of sanctions and economic siege and wanted to threaten the Prophet (PBUH) and his followers. They pressured on the one hand to reduce the number of Muslims and on the other hand to force Bani Hashim, who was a supporter of the Prophet, to surrender to them, and in this regard, they wrote a treaty known as the "Quraysh Treaty". Its content is as follows:

- 1- Any exchanges with Mohammad's supporters will be sanctioned;
- 2- No one has the right to have a marital relationship with Muslims;
- 3- Communications with them will be strictly forbidden;
- 4- In all cases, the opponents of Muhammad must be supported.

Abu Talib, who was at the forefront of the supporters of the Holy Prophet, took everyone to the "valley of Abu Talib" (a valley between Mount Abu Qabis and the valley of Ibn Amir) to protect the Prophet's life and to control the disorder situation at that time. This round of sanctions took three years and was one of the most difficult days for the Prophet's Be'sat (period of prophet-hood) and the believers. The Muslims could neither provide for themselves nor had the right to trade with anybody. As a result of the resistance of Muslims against this siege, patience and forbearance

in the face of any difficulties, the Quraysh treaty was finally broken and the sanctions were removed and the Muslims were finally released (Tabari 1986:1/553, Ibn Kathir 2017: 2 / 43-48, Halabi 1968: 2/25).

Throughout history, arrogant and colonialist powers have boycotted justice-seeking nations and states in order to dominate them.

International trade is now a tool in the hands of the domination system to impose restrictions and sanctions; sanctions on leading figures in many countries, trade sanctions, central bank sanctions, and many others by the United States and its supporters over the past few decades are examples of this.

Currently, more than 25 countries in the world are sanctioned or threatened with sanctions by the United States, many of which are against the oppressive US policy in various parts of the world, including the Islamic Republic of Iran, which has seen sanctions imposed for years. Sometimes, our country has faced multilateral sanctions such as the UN Security Council sanctions and sometimes unilateral sanctions such as US sanctions and US Congress sanctions, and British sanctions, etc., such as UN sanctions on China and North Korea in 1951, on South Africa in 1962 and the oppressive US sanctions on the Islamic Republic of Iran (Abed Saadoun 1986: 29, BBC 2014).

4. Goal of Sanctions

From the perspective of the Holy Qur'an, hegemonic and arrogant countries always pursue specific goals in imposing sanctions:

4.1. To Compel the Subjugated Nations or Countries to Comply and Submit:

Islamic nations and states should not give up their principled positions and submit to pressure and sanctions. Enemies and designers of sanctions will not stop sanctions and threats until the sanctioned states surrender or change the behavior and become obedient, where the Holy Quran states:

«وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ اتَّبِعْتُمْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ». (البقرة: 120)

You will please neither the Jews nor the Nazarenes unless you follow their creed. Say: 'The guidance of Allah is the guidance.' And if after all the knowledge you have been given you yield to their desires, you shall not have, other than Allah, either a guide or a helper. (AL-BAQARA :120)

4.2. To Deter the Sanctioned Countries from Following the Path of Truth and Legitimacy and their Principled Stance Against the Oppressors and the Arrogant Powers:

God the sublime states in Surah Nisa:

«وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا» (النساء: 75)

So why is it, that you do not fight in the way of Allah, and for the abased among men, women, and children who say: 'Our Lord, bring us out from this village whose people are harmdoers, and give to us a guardian from You, and give to us a helper from You.' (AN-NISA:75)

Non-surrender to oppression, perseverance in the path of truth and legitimacy, defending justice and its implementation, perseverance of the main positions and principles such as supporting the oppressed around the world against the oppression of the arrogant, are important positions of the Islamic State and Ummah in foreign policy.

4.3 To Disperse the People and the Community around the System and To Weaken the Islamic Government

One of the goals of the sanctioning countries is to pressure the people and the Ummah to stop supporting the country's political system under economic pressure.

the Holy Quran says:

«هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ»
(المنافقون:7)

It is they that say: 'Spend nothing on those who follow the Messenger of Allah until they disperse.' Yet to Allah belong the treasures of heavens and the earth, but the hypocrites do not understand. (AL-MUNAFIQOON:7)

In the contemporary world, the enemies of the oppressed nations and the colonial powers raise the goals of the sanctions in the form of new cases and desirable words with a deceptive appearance:

Preventing human rights violations, combating international terrorism, preventing the spread of nuclear weapons, preventing the spread of conflicts and civil wars (Mehdi Toghyani and Morteza Derakhshan 2014: 7).

5. Strategies to Combat Economic Sanctions

The Holy Quran is a book of guidance for the servants in all affairs of life. When investigating the Quranic viewpoints clearly around economic problems, one notices that the Book presents various guidelines for dealing with such problems. The following can be cited as such guidelines.

5.1. Creation of authority and Maintaining it

By referring to the verses of the Holy Quran, one finds that one of the ways to fight against sanctions is to establish authority and maintain the power created in the Islamic community. Sanctioning countries get involved in amassing pressure on the Islamic country when they see it weakened. If the Islamic society has the authority and this authority maintains its authority, the colonialists will not use the sanctions tactic, and if they do, it will be fruitless, or they will suffer, and regret such sanctions.

Therefore, to fight economic sanctions from the perspective of the Qur'an is to have authority by the Islamic society; on the dignity and authority of the Islamic society, the Qur'an says:

«وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا» (النساء: 141)

Allah will not grant the unbelievers any way for the victory of the believers over Muslims. (Nisa:141)

The purpose of the verse is not only a non-victory of the disbelievers over the believers in terms of logic, but also it involves military, political, and economic victories, and the like, because it is stated in the Quran that the disbelievers should not dominate the believers in any way, military, political, cultural, economic, etc. On the other hand, if one sees their victory over Muslims in various fields, it is because many Muslims are not true believers and they have completely forgotten the way of believing and their duties, responsibilities and missions; this implicates that there is neither the news of unity and Islamic brotherhood among them, nor jihad in the true sense of the word, nor the necessary knowledge and awareness that Islam has made necessary for everyone from the moment of birth to the moment of death (Fakhr Razi, 1988: 8/90, Makarem Shirazi, 1993: 4 / 175-176).

It is also a principle that the defeated nations accept the pressure of the dominant and powerful nations; thus the Islamic countries and the Muslim nations must try to become strong and be in the ranks of the great powers in order to remove the pressure of the sanctions imposed by the arrogant and colonial powers. Otherwise, the pressure will persist.

5.2. Necessary Preparations in All Fields

In Islam, there is a social principle that Muslims should be ready to face the enemy with all their facilities. On the other hand, in the Sunnah of the Prophet (PBUH), there are commands called "Sabq and Rimaya" so that one should act along with his/her children to learn the techniques of

horse riding and shooting to the best of their ability. Horse riding and archery were among the military techniques of the time. It is very clear that the root and principle of "Sabq and Rimaya" is the principle of the verse "And ready of whatever you can of power"; that is, arrows, swords, spears, bows, mules and horses are not authentic from the Islamic point of view; what is of authenticity is to have power and domination. What is of authenticity is that Muslims should be as strong as possible in terms of military and defense against the enemy in every age and time. The necessity of shooting and equestrian skills is a garment that is covered with a strong need, in other words, it is its executive form. The necessity in the face of the enemy is a fixed law that originates from a fixed and permanent need (Morteza Motahhari, 1999: 19/191).

the Holy Quran says:

«وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِباطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ وَ آخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَ مَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَ أَنْتُمْ لَا تُظْلَمُونَ؛ (الأنفال: 60)

Muster against them whatever you are able of force and tethers (ropes) of horses, so that you strike terror into the enemies of Allah and your enemy, and others besides them whom you do not know but Allah does. All that you spend in the Way of Allah shall be repaid to you. You shall not be wronged. (Anfal:60)

In this verse of the Holy Qur'an, God Almighty states a vital principle in every age and time that it should be considered by all Muslims, and that it is the necessity to gain strength and power, and sufficient readiness against enemies; now this readiness can be interpreted to different powers and preparations at different levels of the Islamic society, one of which is war and defense power, and the other can be financial and economic power. The word power in this verse is meaningful, which not only involves warfare and modern weapons of any age, but also it includes all the forces and powers that have some kind of effect on the enemy in victory, i.e., material and spiritual development. Let's not be mistaken that the way to defeat the enemy and maintain one's existence does not depend only on weapons of war, but economic and political weapons are also among the highest and most effective weapons in overcoming the enemy, especially during economic sanctions; the word "power" has been interpreted differently in Islamic traditions and has a special conceptual scope (Zahili 1996:10/49, Havizi 1976: 2/164 and 165). In this verse, we read:

: تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ؛

, so that you strike terror into the enemies of Allah and your enemy,

The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا تُبَاتٍ أَوْ انْفِرُوا جَمِيعاً (النساء: 71)

Believers, take your precautions. March in detachments or march all together. (Nisa:71)

This verse gives an all-encompassing command to all Muslims, in all ages, to be constantly vigilant in maintaining their security and defending their borders, and they have to create a kind of material and spiritual readiness to permanently govern their own community.

Interestingly, the meaning of the word Hazar in Quran or "caution" is so broad that it encompasses any material and spiritual means, including that Muslims must be aware of the enemies' weapons and effectiveness at all times of the their position, and the type of weapon, and the methods of warfare, as well as the degree of readiness, as all of these issues are effective in preventing enemy danger and achieving the concept of "caution".

And on the other hand, in order to defend themselves, they must provide any psychological and spiritual preparation and in terms of mobilizing cultural, economic and human resources, as well as using the most complete type of weapon of time and how to use it (Makarem Shirazi , 1992; vol. 4; p. 2; Mohsen Qaraati 2010, vol. 2/102).

And it is clear that preparing for war is complicated because of the difference between the enemy and their forces, so doubt in the sentence (either go in groups or collectively) is not one of choice; it does not want to say that in the quality of going out, it is on your choice, but doubts are because of the difference in the situation of the enemy. It wants to say that if the number of the enemy is small, go in steadily, that is, go in groups, and if there are many, go collectively.

As a result, the verse continues to state: Do not lay down your arms, and do not refrain from striving in jihad, for if you do, you will die, and your vigilance in raising the flag becomes weak. As a result, some will be deceived, that is, make things slow by saying things will be done today and tomorrow, and others will hinder the movement of others, and will not allow others to fight the enemies of God and purify the earth from the filth of their existence (Mohammad Hossein Tabatabai, 1995. 4/ 667).

5.3. On the establishment of Inclusive Social Justice

Social justice is one of the sacred and sublime concepts that the Holy Quran has stated as one of the goals of the resurrection of the prophets; the Quran states:

The Holy Quran says:

«لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ» (الحديد:25)

We have sent Our Messengers with proofs, and sent them with the Book and the Scales, so that people might establish the Scale (of justice). We have sent down iron in which there is great might and diverse benefit for people, so that Allah knows those who help Him and His Messengers in the Unseen. Indeed, Allah is the Strong, the Almighty. (AL-HADID:25)

The stated goals of the prophets include cultural, moral, political, social and economic goals. One of the goals used in all areas of life is to establish equality and justice, and in this regard, the Quran speaks of the people's self-spontaneity. The goal is not for the prophets to make human beings to establish justice, but to make people implement equality and justice! Yes, it is important that people be formed to be just executors of justice, and to follow in their footsteps to reach the pinnacle of victory. The Quran states: "We've dropped iron, which is very strong, and it's good for the people" (Zahili 1986: 27/232, Makarem Shirazi 1992: 23/373).

One of the things that blocks the way of sanctions in the Islamic society for the colonialists is the observance of social justice. Observance of social justice in the society, distribution and allocation of facilities in the field of economy increase public confidence and make people stand against economic sanctions. This is why the administration of justice increases economic empowerment, builds stronger social capital, and promotes the growth and authority of nations, as well as public support for governments. From the Qur'an's point of view, the value of justice at the community level is such that it is considered as a fundamental and irreplaceable principle, and God firmly commands it and makes it obligatory.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل/90)

Allah orders justice, and good deeds, and giving to one's kindred. He forbids indecency, dishonor and insolence. He admonishes you in order that you take heed. (AN-NAHL:90)

The intellectual and cultural development of the people in social and economic behaviors boosts the spirit of justice and justice-oriented people, and this justice-orientedness and its observance in society, especially in the area of economic dimension, creates the spirit of struggle and resistance against sanctions in society.

One of the effects of inclusive justice in society is justice and equality in the distribution of income, wealth and resources bestowed by God, and this increases the authority and economic resilience of the nation and the country and is one of the ways to deal with economic sanctions in terms of the Qur'an. If not, the people will be dissatisfied with the government, and then the necessary defense will be less expected.

5.4. Economic Development and Progress

Development and progress of the country in the field of economic growth is of interest to the Holy Quran. The Holy Qur'an enumerates the blessings of the construction and civilization equal to giving power and its means to human beings, and asks the nations to build their land, and provide construction for these various fields. The Holy Quran says:

«هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا؛ أَوِ شِمَا رَا از زمین به وجود آورد و از شما خواست که در آن آبادانی کنید.»
(هود:61)

. It is He who made you from the earth and let you live upon it. (Houd:61)

The word Emar or construction means delegating the development of the land to someone, and it is natural that it is necessary to provide him with the necessary means (Ragheb 1989: 2/648). If nations do not get engaged in construction and develop economically and industrially, great powers and political and economic powers always impose sanctions on poor and weak nations for their economic interests, as a result, looting their vital resources. The goal of this colonization is for the minority economic giant to have everything in this world, and for the vast majority to lack everything, at the same time creating the source of wars and destruction and the destructive arms race and the colonial ground of other nations (Zahili 1978: 12/99).

Human life is based on construction and industrial development. With construction and economic development, economic giants and their sanctions can be countered and societies and nations can be saved from the entanglement of their inhumane sanctions. In the face of sanctions, we must rely more seriously on the resources of the local economy and make progress based on our resources and capabilities, pay attention to economic growth and meet basic needs, so that we do not need foreigners. This strengthens our resistance, and foils the goals of those who eliminate nations.

5.5. Relying on the Domestic Economy and Power

One of the Qur'anic strategies to combat economic sanctions is to rely on domestic economics and self-reliance. In one of the cases, God Almighty said in response to the short-sighted people who stated that if the footsteps of the polytheists are cut off from the Sacred Mosque, our business and commerce would fizzle out and we would become poor and destitute.

«يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ
إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ» (التوبة:28)

Believers, the idolaters are unclean. Do not let them approach the Sacred Mosque after this year. If you fear poverty, Allah, if He wills, will enrich you through His bounty. He is Knowing, Wise. (Tawba:28)

Rely on yourself and your inner economy, do not be afraid of poverty and hunger, God Almighty will make you needless out of His grace, as God Almighty made them needless in the highest way, and the day came when these boycotters needed Muslims and The Holy Prophet, peace and blessings of God be upon him, helped them. And the day came when the wealth of the empires came to the service of Islam and Muslims.

5.6. Contentment and Saving

One of the most important strategies in the fight against economic sanctions, according to the Holy Quran, is contentment in the shadow of trust in God Almighty, as contentment leads man to needlessness, and whoever is satisfied with what God has given him, he will be one of the most needy people.

Extravagant nations will always be in need and will always be increasingly demanding, and that is why during times of hardship, their patience will fizzle out against sanctions and will not be able to withstand and resist economic crises. On the other hand, extravagance reinforces greed and consequently reduces the resistance of the population to crises. If we are satisfied with the supply of essential goods and avoid extravagance and aristocracy, we will balance and mediate in financial matters, we have increased our resistance; the Qur'an says in this regard:

«وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا» . (الفرقان:67)

who when they spend are neither wasteful nor miserly, between that is a just stand, (Forghan:67)

Economic moderation and avoiding any excesses in work, especially in the matter of charity and cost, is one of the important attributes of the Islamic society. Expenditure is a necessity of human life, but the quality of expenditure, fair expenditure, and avoidance of any extravagance and strictness, not as long as their wives and children remain hungry, and not as long as others do not benefit from them, is a privileged attribute of believers in an Islamic society (Zahili 1986: 19/108).

In the holy verse, the word "Ghevam" or "consistency" means justice and endurance and the middle ground between two things. "Consistency" means something that has been the cause of revolt and establishment. Undoubtedly, extravagance is one of the most reprehensible acts from the point of view of the Qur'an and Islam, and it has been widely condemned in verses and hadiths. (Makarem Shirazi 1992: 15/1530154).

In the holy verse of Nisa, God refers to contentment and trust, and says:

«وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (النساء:32)

Do not wish for the bounty which Allah has preferred one of you above another. For men is a share of what they earn, and for women is a share of what they earn. Ask Allah of His Bounty. Allah has knowledge of all things. (Nisa:32)

There are many differences, including physical, mental, and social differences between the servants, and each of these has material and mysteries, many of which are hidden. Aspiration contrary to these differences is a bulwark against divine interests, but it should not be mistaken that the verse refers to real and natural differences, not to the fictitious differences created by the "colonization" and "exploitation" of classes. They are neither the will of God nor something that the desire to change is wrong, but the cruel and irrational differences that must be resolved, and with the contentment and reliance of God on the face of adverse human and social discrimination, one should say no to any monopoly and sanctions (Makarem Shirazi 1992: 3 / 363-364).

5.7. Good Economic Management and Planning

Economic mismanagement is worse than economic sanctions, because mismanagement exacerbates financial and economic crises, so although some nations have great natural and economic resources, they not only did not cure the pain, but exacerbated the problems and caused the spread of financial and economic crises in societies, because they had economic mismanagement.

Therefore, proper management and expert opinions in the field of economics, and especially during financial crises and economic sanctions, turn sanctions and crises into opportunities. Regarding the careful planning and good economic management of prophet Yusuf (PBUH) in the context of the economic crisis in Egypt, the Holy Quran says:

«قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ. ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِنُونَ. ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ فِيهِ يَعْرِضُونَ (يوسف:47-49)

He replied: 'You shall sow for seven years as is your way. Leave in the ear (of corn) you reap, except a little which you eat.

Thereafter, seven hard years will come upon you, which will consume all but little of that which you have stored

Then, there will come a year in which people are helped, in which the people will press. ' (YUSUF:49-47)

During the economic crisis, Prophet Yusuf (PBHU) presented the highest plan to save and prevent any financial loss for the future of the Egyptian economy.

Prophet Yusuf's planning was not only in the field of agriculture, but it was a model in all economic sectors.

In the context of the Egyptian economic crisis, prophet Yusuf, with good management, controlled the production and distribution of food and improved the economy of the society, and with careful and calculated planning, not only saved a famine-stricken country from the deadly weapon of famine, but also helped the neighbors. Helped.

Therefore, from the perspective of the Holy Quran, with proper economic management and planning, sanctions can be passed without worries and succeeded in fighting sanctions.

One of the ways to deal with sanctions in terms of the Holy Quran is careful planning to use the resources in the conditions of sanctions and other critical conditions; planning in the use of resources and saving in all aspects by the officials of the Islamic state can prevent any extravagance, and with economic security and consumption, the budget and other resources can be used in the right direction. According to the Holy Quran, this is the best factor in victory over the boycotters. From the Quran's point of view, in order to succeed against the besiegers, it is necessary that the Islamic system use all the scientific and practical power of the Ummah and specialized, expert and wise people in crisis and siege.

5.8. Good Faith and Trust in God

Good faith in God Almighty is one of the high commands of the Qur'an. If the believers have good faith in the help of their God, as the divine victory helped the boycotted people of Medina by the Union of Parties, they will also get help from God too. It is the key to success and victory over sanctions. The besieged believers in the city of Medina, believing in obedience to God and His Messenger, also believed in their promises, resisted all threats, and did not take a step back and won. The Holy Quran says in this regard:

«وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا»
(الاحزاب:22)

When the believers saw the confederates they said: 'This is what Allah and His Messenger have promised us. Surely, Allah and His Messenger have spoken in truth. ' And this did not increase them except in belief and submission. (AL-AHZAB:22)

God has promised that if anyone supports him, He will support him. When the group moves, there are martyrs and hardships, but there is also victory:

«وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (الحج: 40)

But whoever helps Allah shall be helped by Him. Allah is the Strong, the Almighty, (AL-HAJJ:40)

Divine victory is certain, and the condition for this victory is to be present in the field of action, and on the other hand, God says

: وَ مَنْ أَوْفَى بِعَهْدِهِ مِنْ اللَّهِ؛ (التوبة: 111)

and who is there that more truthfully fulfills his covenant than Allah? (AL-TAWBA:111)

On the other hand, according to the Holy Quran, men and women who are hypocrites and polytheists have a bad opinion of God, and God will punish them:

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (الفتح: 6)

and that He might punish the hypocrites and the idolaters, both men and women, and those who think evil thoughts of Allah. An evil turn (of fortune) will befall them. The Wrath of Allah is on them, and He has cursed them and prepared for them Gehenna (Hell), an evil arrival! (AL-FATH:6)

Contrary to some people's misconceptions, believers believed in good and faithful promises of God, and this good faith made them successful.

5.9. Strengthening Faith and Occult Aids

One of the ways to fight and resist economic sanctions is to strengthen faith and pay attention to occult aids. Considering the lives of the Prophet and the early believers in the siege and sanctions of Medina and Mecca, we find that if the believers strengthen their faith and interact with their God accordingly, they will naturally be in easy circumstances, especially in sanctions, thus receiving help from God during economic and financial crises. The Holy Prophet (PBHU) and his companions won over their enemies during the sanctions through the occult aids they were receiving (Al-Ahzab: 22). The Holy Qur'an mentions these occult aids as follows:

«يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا. إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا؛ (الاحزاب: 9-10)

Believers, remember the Favor of Allah to you when there came against you hosts (armies). We unleashed against them a wind and hosts (angels) you could not see. Allah sees the things you do.

They came on you from above and from below, and when your eyes swerved and your hearts leapt to your throats, and you thought thoughts about Allah; (AL-AHZAB:9-10)

5.10. Creation of Love and Affection in Society

One of the ways to fight sanctions is to create harmony, love and affection among the people of the society. Love and affection among the residents of the country is the best way to overcome economic crises, because love helps people think of each other, take care of each other's shortcomings, meet each other's needs, help each other's problems, and no matter how much pressure there is through sanctions, its effect on this loving nation will not affect the people, and on the contrary, their resistance in the fight against sanctions will increase. Love, friendship means help, friendship, love, acquaintance with kindness, so the Holy Quran emphasizes that love and affection between the people of the nation and society is a ray of God's wisdom:

«وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَ لَا كُنَّ اللَّهُ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ؛ (الانفال: 63)

and brought their hearts together. If you had given away all the riches of the earth, you could not have so united them, but Allah has united them. He is Almighty, Wise. (AL-ANFAL:63)

Before Islam, there was no love and affection among the inhabitants of the society of that time, especially in Medina, and their breasts may have been full of each other's grudges, but God washed all those grudges from their hearts and created such love and affection that Prophet's small companions formed a large, unified, strong, united army that defeated the superpowers (Ibn Ashur 1956, 9/151).

Therefore, God Almighty praises the favorable and loving treatment of the Ansar of Medina with the immigrants, and says:

«وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ لَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَ يُوَثِّرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ قَاُولُنَا هُمْ الْمُفْلِحُونَ؛ (الحشر: 9)

And those before them who had made their dwelling in the abode (the City of Madinah), and because of their belief love those who have emigrated to them; they do not find any (envy) in their chests for what they have been given and prefer them above themselves, even though they themselves have a need. Whosoever is saved from the greed of his own soul, they are the ones who win. (AL-HASHR:9)

As we can see, three distinctive attributes of Ansar are mentioned in this verse of the Qur'an, which indicate the loving spirit of the Ansar towards the immigrants:

- 1) They are people who like any Muslim who migrates to them.
- 2) Inside their chests, they do not feel the need for what has been given to immigrants.
- 3) They give priority to immigrants, even if they are in extreme poverty.

Their friendship is a means of cooperation and help for immigrants, so there is no difference between Muslims in their view, and therefore they are not jealous of each other, their spirit is full of longevity and magnanimity, so they are selfless; These three proud traits led to victory in all fields and salvation from trouble.

Of course, this law does not only apply to the first Muslims, but today Islam has its shadow over hundreds of millions of Muslims around the world and followers of various races and ethnic groups and various social groups. If there is love and affection among the inhabitants of those societies, no sanctions will affect them, their resistance to economic crises will increase, and eventually they will win over sanctions.

5.11. Giving Confidence During a Crisis

Economic crisis and sanctions, as well as any crises, create anxiety, insecurity in the hearts of the nations, and this causes the morale of the people to weaken and to succumb to the pressure of sanctions. These insecurities need security, and anxiety, and distress need comfort and welfare. Whenever there is a sense of security and calm in society, people's morale rises and they become more resilient. On the other hand, in a safe atmosphere, they will be reminded of the problems of the past as to how God helped them in the problems. To reassure in times of crisis, the Qur'an calls on Muslims to remember past problems and how God saved them from problems.

«وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ» (آل عمران:103)

And hold fast to the Bond of Allah, together, and do not scatter. Remember the Favor of Allah bestowed upon you when you were enemies, and how He united your hearts, so that by His Favor you became brothers. And how He saved you from the Pit of Fire when you were on the brink of it. And so Allah makes plain to you His verses, in order that you will be guided. (AL-E-IMRAN:103)

God Almighty has considered the granting of peace and tranquility as the ground for increasing faith in society, as he has said:

«هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَ لِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا» (الفتح:4)

It was He who sent down tranquility into the hearts of the believers so that they might add belief upon belief. To Allah belong the armies of the heavens and the earth. Allah is the Knower, the Wise. (AL-FATH:4)

Originally, Sakineh is taken from the word Sokun, meaning peace and reassurance that removes any doubts and fears from human beings and keeps them in the storm of constant events. This relaxation may have a doctrinal aspect, and it may relieve the instability of the belief, or it may be a practical aspect, in such a way as to give stability, steadfastness, and patience to man (Makarem Shirazi 1992: 22/27)

6. Improper Performance in the Face of Sanctions

During sanctions, instead of resisting, creating and maintaining authority, planning to counter sanctions and being fully prepared against sanctions, some people lose their morale and are intimidated by the apparent power of the enemy. They surrender and follow countries during the siege and sanctions. They speak of negotiating giants and do not see the power of resistance. Their solution to sanctions is economic dependence and submission to sanctions. The idea is, in fact, to surrender to the enemy and colonialism, and helps the enemy achieve the goals of the sanctions,

which are to get the nations to surrender to pressure, and follow the way of dependence, and to provide the resources of the countries sooner.

One of the reasons for surrendering to the sanctions is that the enemy resorts to psychological warfare before any action; psychological warfare is to break the will and create doubt and hesitation of the nations, to turn the nations away from standing up to them. On the other hand, when faith in the divine promises is weak and the attention to internal capabilities is ignored, the only way left is to surrender to the enemy's tactics, but two points must be considered:

One is that the cost of surrender is more than the cost of resistance;

Second, the enemy will not be content with this surrender and economic dependence, although nations will surrender and become dependent on sanctions in economic matters, but still the enemies and sanctions designers will not give up other forms of sanctions, and will never ask you for consent. In other words, it is very difficult and sometimes impossible to win the consent of the boycotting enemy, but the enemy is looking for other excuses and resorting to other sanctions and pressures, until they destroy the nations, or the Muslim nations abandon their religion, and If their religion is to be converted, God Almighty says:

«وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ اتِّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ». (البقرة: 120)

You will please neither the Jews nor the Nazarenes unless you follow their creed. Say: 'The guidance of Allah is the guidance. ' And if after all the knowledge you have been given you yield to their desires, you shall not have, other than Allah, either a guide or a helper. (AL-BAQARA :120)

If we convert to them, we will still be second-class religions, never benefiting from the privilege of their first nation, as the experience of some black nations in first-class economies, and the Jewish religious bigotry that is the key to the world economy have proven.

Therefore, one cannot abandon the command of God and follow them, like today's Muslims who, with the claim of Islam, do as they wish (Ali Akbar Qureshi 1995, vol. 1, p. 229).

Therefore, Muslims should never think of adherence or dependence on colonial economies; they should always think about resistance and reciprocity, strengthen the foundations of their economy, and Islamic governments should not give up their original positions and serve according to their internal strength and faith in divine victory.

7. Conclusion

The monopoly of the economy is one of the main goals of the colonial powers. This issue is a key factor in many of the insecurity, wars and various plots throughout the history. The influence and presence of the United States and Britain in the United Nations and their domination of third world countries under various pretexts and covert and manifest motives, has led to economic sanctions. This deadly weapon has been chosen instead of costly military warfare and has had a profound effect on sanctioned countries, and many of those sanctioned have failed to withstand the pressure and sanctions of colonial hegemony, while some have resisted and are fighting these sanctions.

Although the imposition of sieges and economic sanctions on a nation has its problems, the Holy Qur'an offers the best ways to combat economic sanctions, which are preserving national identity, and achieving a high standard economy. It helps to develop and advance the affairs of society and the country, and to promote investment and the development of economic infrastructure.

Practicing the guidelines of the Holy Quran is of high importance. This book is a guide to the strategy of resistance economics, for the successful passage of the last arrogant tactic in economic threats and sanctions. Appropriate copies of the Qur'an should be used in adopting the economic model. The Quranic strategies include the following: Establishing authority and maintaining it, necessary preparation of economic infrastructure, establishing comprehensive social justice, economic development and progress, relying on domestic economy and power, contentment and piety, planning and saving, good faith in God, strengthening faith, creating love and affection in society, giving confidence in times of crisis and good economic management.

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