

The Effect of Creating Trust in Increasing of the Soft Power of Islamic Government Inview of Political Jurisprudence

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Abstract

The concept of soft power is one of the new ones having posed in political circles and among the thinkers of political science with special application in recent years. The soft power is basically composed of components such as creating trust and, of course, to draw this trust, some important factors are effective which have to be precisely considered by executors of Islamic government. Having legitimacy and acceptability and creating trust cause maximum support and political participation, whatever Islamic government can positively have influence among people, as much it will have soft power and if people do not accompany it, it has internally been riot and will become weak gradually; in fact, it won't have soft power. The paper wants to use the descriptive and analytically methods to emphasize the much importance of the soft power in new global conditions and to consider the case study causing increase of soft power of Islamic government in view of political jurisprudence.

Key Words: soft power, creating trust, Islamic government, people.

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Statement of the problem

The power is the main concept in the social and political field, and has been argued by the thinkers. It has a great deal of importance in political science, as one of the thinkers says « The power is one of the vital subjects and the main basis of political science» (Lux, 206:1990). All governments in international relations want to provide, fix, and increase their power. Using of military power so-called hard power has been customary in all countries and will go on, but for two last decades, the other aspect of power has appeared in science of policy differing considerably in method of production, purposes, and implementations-called soft power; that means reaching purposes by creating attractiveness. As it has effecting survival and continuance of governments, specially, ones whose political acceptability relies on people ' support, has special importance more than puissant and dictator regimes. Drawing of trust among people by government's method and good policy is one of the components of soft power. In view of Islam political jurisprudence, attempt of government to make trust among people has a great deal of importance, and for this reason, the Islam-based governments can benefit from people's support so-called 'acceptability' and considered as real instance of soft power by following the orders of the religion, obeying the saints, and managing the society with religious approach. The main question in the paper is: which of approaches must be down by Islamic government to create strong link among people and itself and then to increase the soft power?

Genealogy of power:

I. Power in word:

The power means capability (Johari, 841: 2007). Some believe the power means to haveability and an authority on something (Phiyoomi, 188:1987).

II. The power in expression:

The expressional definition of power is authority of imposing will to others in force or voluntarily, and legal or conventional competence for implementing the others' right with his/hername (JaafariLangroodi, 528:2002).

In explanation of this concept, Robert Dall says: 'The power is a relation among the actors in which one of them induces the others and if the actor doesn't do it, they won't perform it'(Alam, 89: 2004). Herbert Goldhar and Edvard shild believe:'The power is the one's ability based on his or her purposes to impress others behavior' (89: 2004).Racel, one of the great thinkers, says: 'Creating pleasant works', then, the power is a quantitative concept: Consider two individuals with common wills; if one of them reaches all of another 's wills, having more power(Racel, 55:1997). In *political jurisprudence*, Amid Zanjani says: 'power is a set of material and spiritual factors causing an individual or a group obeys another one.'(Zanjani, 56: 1997).

The importance of power

Because of the unique characteristic of Power in political science and its effect on determination of government's strategy in national and international areas, many thinkers figure it outvery important. FrantsNeuman writes: 'The power exists in all social levels, imposes itself on usevery day and anywhere. There is power sphere in center of all human's group activities (Neuman, 165:1994).' The concept of power is very important and it has to exist. It is confirmed by the history and the life style of wises that even very small governments has to have power and gradually increase it. The majority of thinkers and researchers in political science believe that the power is the main basis of political theories and for this

reason 'They think the power is the kernel of policy and distinguish the humans' political relations from other relations' (Beygi, 30:2005). Michle Foucouth states the importance of power: 'The power exists anywhere, not because of this reason that it surrounds everything, but it originates from anywhere and is anywhere, even in all humans' relations' (RasekhiLangroodi, 11-19: 2013).

The elements of power

In one division, the power is composed of two material and spiritual elements, it is briefly mentioned here.

A. **The material element;** the most important material elements are:

1. Military equipment:

Using of military forces and destructive weapons is one of the most important elements applying for a long time and will be going on today. Each year, milliards dollars are expended to increase the power and to buy the military weapons by governments. The usage of this kind of power is considered undoubted and deterrent.

2. Economic capital:

This element is composed of the components such as the national wealth, the production knowledge, and the existence of expert force, the natural resources, the national infrastructures, and the up-to-date technology. Having well and independent economy is certainly considered as one of the factors to produce and increase the power. In modern world, that is similar to a battlefield, only the country can rise to its 'feet having dynamic and advanced economy. Not lying on the national wealth such as oil and underground resources, in return, producing more qualified productions, and providing more export are the most important basis on successful economy, then having effective economy is a power.

B. **Spiritual element;** the most important spiritual elements are:

1-Insight and ideology:

It is necessary for each groups and governments to have thought and ideology. The purposes and human and natural capitals in each society are defined by their kind of insight.

2-Leadership:

Existence of an aware and tactful leader acting on divine teaching is certainly considered as one of the power elements guiding society and people to felicity, and in such religious society, power conforms to human's native values; on the contrary, lack of an aware and just leader can help to make illegal and destructive powers.

3-Valuable and cultural capitals:

The nation having a rich culture, the united ethnicities, and the classified values is powerful. The elements of the spiritual power are culture of self-sacrifice, veil and virtue, battle-injustice, justice-based, jihad, admonishing fellow believers to do right and to avoid sin, and participating in religious congregation.

The kinds of power

In a famous division, the power is divided into two soft and hard forms in a view of structure and severity standard.

A. Hard power

The nature of this form relies on military force and governments have to expend so much on producing and using of it. When country's independence and territorial integrity are potentially or actually attacked by others countries' military forces or internal armed groups, the hard power is used. In these cases, the purposes occupying or avoiding of country's occupation, thus based-hard power approaches are accompanied by physical methods and harsh behaviors.

B. Soft power

There are various ambiguities and difference opinions about the nature of soft power and its distinction from the other kinds of power. But the hard power and soft power are currently considered as military capability, and cultural attractiveness, respectively. The innovator of this concept believes the soft power is originally based on the forming ability to other's preferences and is mainly related with unnoticeable categories such as cultural attractions, attractive values and policy considered legitimate (Nay, 6:2004). In view of Nay, the soft power is the forming ability to other's priorities and preferences based on convincing by using of element of attractiveness (Nay, 43-46: 2008). In explanation of it, someone states: 'the hard power is based on an actor's material capital, soft power on an actor's social capital (Eftekhari, 21-29: 2008). Others say 'Making a positive imagination pros and validity among public opinion in world means the soft power' (Herseach and other, 151:2010). **importance of soft power**

In the importance of soft power, it is necessary to note that since this dimension of power has unique qualities such as intangible and invisible, battlefield won't be physical in soft domain, and governments aim to dominant the minds and hearts of audiences by utilizing such category, thus the concept of soft power is common in all governmental pillars like as universities, organizations, Using the psywar (psychological Warfare) plays an important role in appearing soft power. Any government wants to influence the hearts and minds, and must **benefits from political participation** and support of people considered the capital of each country to achieve its purposes. To gain public trust, attraction and satisfaction are the most important performance of each government and it means the importance of soft power.

Thus, explaining and investigating this concept and factors causing it are evaluated, especially from the political dimension.

The concept of trust

The "trust" means "rely on someone or something" (Ibn Manzour, 2005: 2756) and "reliance, confidence and strength" (Dehkhoda, 1959: 2946) and some have defined it "rely on and confidence" (Moen, 1996:302). Sometimes a thing relies on something called the confidence of thing on other one; but, two things sometimes rely on each other called bilateral confidence;

Like as confidence and lenience of nation and government on each other. it cannot be proposed that one does not rely on other; if the government is not the supporter of nation, it will fall apart, and if the nation is not the supporter of the government, governments will change to the state without supporter and will collapse or provide foreign supporter.

Social source (capital)

Social source is one of the new concepts with different dimension in social science (Fishier, 2010:15) and some, in its definition, believe that social source is "the different aspects of social organization such as confidence, norms and networks being able to improve social efficiency by facilitating coordinated acts" (Pantam, 2000:285). Others believe that it causes optimal communication and participation including socio-political development (Jahanbin et al, 2014:53).

The relation between social source and political trust

Political trust is one of trusts referred to relation between nation and government. "society in which the government is based on observing others' rights, full-scale public support will be more and Islamic government mainly is the servant of nation" (Imam Khomeini, 2005:52). Undoubtedly, the power and stability of country depends on people; so, whatever the moral value and governmental measures become more, people always will be in the political arena; that is, whatever authorities of government ignore people and their legal needs and replace moral rascality with virtues, support and backing of people will be less.

Effective factors on making trust by Islamic government:

1) Appointing qualified employees

Political authorities of a government are the important element in each governmental system, development and proud of each government depend on efficiency of authorities and the satisfaction of people from their performance, because political authorities are considered as the hands of leader and governor. (Abbas Taqavi, 2006:58). According to Islam, everyone must place in the position that he/she qualifies. Among the qualified individuals, a person being most qualified is preferable. (Huseinzade, 2007: 58). In importance of this issue, Quran states "Allah doth command you to render back your Trusts to those to whom they are due" (4:58), and mentioning the trust includes all important issues, because guarding the government and people is the evidences of Divine trusts and must be given to trustworthy, qualified and decent people. The following command of Imam Ali (the first Imam of Shiite) proves that the responsibility in Islamic government is authorities -undertaken trust. He wrote in the letter to Ashath ibn Qeis, the governor of Azarbiejan,

"the post of governor is not the way to earn daily bread, but it is the trust that you undertake". (Nahj-Al-Balaghe, letter 5).

2) Knowledge, profession, tact

Knowledge is known to be virtue for human and seeking knowledge is the human honour, but, having knowledge and profession are most important to accept the responsibility of government and authorities must be aware of Islamic law (Al-Aqtash, 2009:46); due to the importance of knowledge in administrating state affairs, Imam Ali (p.b.u.h) says: "Islamic scholars govern people" (Mizan-Al-Hekmat, v6, p494). The Holiness Prophet (p.b.u.h) also, says: "the act accompanying the knowledge is useful - little or more of it- and the act joining the unawareness is not useful - little or more of it". Undoubtedly, the lack of knowledge in using servant authorities is kind of living in unawareness. In mentioning duties and characteristics of leader of the Islamic government, some say: "the interests and expediency of Islam and people are obtained by tact and guardianship of qualified and wise person (Rahman Setayesh, 2004:115); meanwhile, it is quoted from Imam Ali telling Komeil: "there is no act unless you need awareness and knowledge to do it".

3) Faith and piety

The faith is the origin of worthy characteristics for all, especially leaders and managers. The faith gives human activities the value and motivation, causes human to be active and tireless and to serve himself/herself, family, people and country. The faith makes security, closes the treason way and prevent human from mistakes. However, appropriate faith and belief is the most important and comprehensive tool of development. (Huseinzade, 2007:62-63). Piety known as "chastity and fear of God" (Dehkhoda, 1960:851) (with the faith in unity of God and fundamentals of Islam) is the internal factors and prevents human from moral rascality. Authorities of Islamic government must be afraid of God, because the Islamic prophet has written for Amro-ibn-Hazm when appointing him as governor of Yemen: "for you, it is necessary to observe piety and chastity in all acts" (Ibn Hesham, v4:595). Of course, piety is known as the synonym of austerity and it must be said austerity is that human has not to like this world and materiality and has not to consider it as his/her gold; because, whatever human is attached to this world and its enjoyments, he/she become more greedy; if he/she is the authority of government, he/she, undoubtedly, violates the rights and invades the property and life of people to fill his/her capabilities. In mentioning the conditions of governor, Abu-Saleh Halabi, the Shiite jurist, considers the

austerity as the pre-condition and necessary characteristic, then he considers it as the obstacle to invade the property of people after knowing the dominance over property of people as the way to swindle. (Halabi, 1983:423). The author of fundamental of Islamic government says : " yes, the austerity prevents the governor and responsible from swindling people's assets; as a result, they feel the needs and problems of people. Unfortunately, that the governors and authorities often are greedy and love leadership and luxuriance is the worst issue that our world sees. (Sobhani, 1991:316-317).

4) The power of performing the duty

Islamic authorities and governors must have necessary power physically and intellectually. About the Islamic governor, it is said : " jurist must be able to do Islamic edicts, if performing a duty is impossible for him , he is not obliged to do it"(Rahman Setayesh ,2004:41). To emphasize the ability of doing assigned duties , Shi'a jurists have used the words of possibility and ability; for example, it is mentioned in the discussions of devises : " if it is impossible for them..." (Mofid :811) or the word of " possibility" has been used in performing the duty : " look at the jurists and become their followers as possible" (Mofid: 811). To mention the necessity of having power in doing duty , some believe that power is valid to perform Islamic edicts " we considered the power valid due to imitating of edict among people"(Halabi , 1983:422). In the book of " Sharif -Al Nahaye " , the author (in stating the characteristics of governors and judges of Islamic law) has considered the ability as the necessity of judging among people and solving problems after mentioning the characteristics like as justice, tact ,... and says " who can not issue an edict or solve the problems of people ..." (Tusi ,Bita :300).

5) Maintaining public generosity

In religious culture, human generosity is very important and most of verses and traditions have emphasized it ,even it has been mentioned with words like as almighty , esteem and honour in some religious sentences. The verse of "verily we have honoured human.(17:70) is the most well-known verse about the generosity of human descended by God. This verse shows that none one is superior toward other (except prophets) and people with every economic rank are same in creating , so government and its authorities have not to consider them as the low ranking citizen. Martyr Sadr says about human generosity: " God has considered human as His Caliph on the earth causing him to be honourable, however human is different from all creatures in the land"(Sadr, 2000: 127). His state proves that human status is so high that God has placed him his Caliph on the earth. Of course, all Divine religions have emphasized the esteem and generosity of people in their teaching and governors- maintained nation generosity is most important , and it can be said one of the main factor of satisfaction of people is to ignore their esteem and generosity by government.

6) Administering the justice

Justice means " anti-cruelty" (Ibn Manzour ,1989:471) . some idiomatically know it as the legal form of social relation among people and groups.(Jamshidi,2001:125-126) also some say justice means " being symmetrical" ;that is, the world is symmetrical, equable and coordinated and everything is in its own place (Motahari,1979:59). It is quoted from Prophet of Islam (p.b.u.h):" justice appears when any one does not oppresses in his/her behaviour , doesn't lie and welsh(Sadoq, Bita: 208),but jurists define it in social and governance as" social equation (Sadr,1996:673) , between excess and waste (going to extremes) which is the importance of virtues (Khomeini , 1992:147). Imam Ali (p.b.u.h)defines administering the justice as pride for authorities and says:" indeed, administering the justice in cities is the pride for governors@(Nahj-Al-Balaghe, letter 53). From his viewpoint, justice is the inherent component and the most important pillar of policy, the political thought of Imam Ali is not understandable without understanding concept and importance of justice from his view. From his view , justice is the main difference Islamic governments with other ones(Ranjbar,2002:37).

6-1) administering social justice

Social justice means that every one in society must be behaved so that he/she deserves it and is placed in position that he /she is qualified it. In other word, every one can benefit from suitable conditions and facilities on the basis of job, mental and physical ability.(Aqabakhshi and Afshari-Rad,2003:638). In religious thought, just government is the tool to administer the social justice. From the viewpoint of Imam Ali, government is worthless unless right and justice are administered by it. (Baqeri, 2006:36). In administering justice, although " people are equal on the basis of nature and essence " (Motahari,1995:127), it does not mean that equality must be in all cases ; but it means that people must be equal to use social fields and legal facilities (not a group uses more and a group uses less).

The real meaning of social justice is that government administers justice to give facilities and opportunities around the country and distributes the public wealth and sources on the basis of equality and he doesn't acts in way that people in a city live in the development and abundance and other city even does not have a small clinic. Imam Reza (eighth imam of Shiite) says:" one of the tradition of Prophet is the justly distribution (division) of public wealth@ and he says about those changing this tradition:" including acts being against the Islamic law that they done is that they give the properties to the rich to be inherited between them ..." (Sadouq ,v2 :125-126). Governor and the authorities of Islamic government must try to administer the social justice ,even in confronting people, they don't speak haughtily as Imam Ali advises one of his authorities:" don't discriminate against people in your behaviour and speaking and behave them inequality so that your attendants don't become greedy and your enemies don't despond about your justice"(Tusi ,v6:226).

6-2) administering economic justice

Economic justice means correct distribution of earnings and prevention from wasting the benefits and the legal rights of all people ,especially the depressed to remove stratum gap and the clear difference of earning. (Parwar,2003:117). Islamic government must provide opportunity for people and economic activists so that every one can engages n economic activity in security and peace; because Imam Sadeq (sixth Imam of Shiite) says: " wealth are for God and He entrusts them to human"(Majlesi,v103:16). The most important factors of administering economic justice include: Preventing from discrimination in distributing public wealth and sources , avoiding the luxury mood in Islamic government, preventing from rent-seeking ,... .On the contrary , destructive wealth- saving , luxury ,especially in the life of governors of Islamic governments are the most important factors of frustrating the society and creating gap between people and governance. According to justly distribution of public wealth and the thoughts of Imam Ali(p.b.u.h), he says : " do you order me that become successful by oppressing someone? If the public funds was for me, I would divide it between people equally (how do I consider one as being superior?)While the wealth is for God. (Qasemi, 2004:90)public funds and wealth are belong to all citizens and all of them must benefit from them equally (Amini,2005:219). When distributing the public funds, Imam Ali said;" I don't see difference between the son of Ismael and Ishaq"(Noori, 1986,v18:474). However, the authorities of Islamic government must try to create peace space for healthy economy so that they benefit from public trust and their support.

Conclusion

The soft power is considered as one of the most important instruments of governments to keep political life in modern world. It has many components such as making trust among people. To create social trust the governments, especially Islamic governments, have to use the classified and regular programs, for example, creating a well system concluding of technician, faithful, worthy and justice-based individuals. If the government wants to have people's support forever, it is necessary to create trust among them, and this is not easy. The Islamic government must focus on justice in distribution of social, political, and economical facilities as one of its most important operations. Only one righteous and well government can create the political trust, and thereby the soft power will increase too. The social capital is one of the most important resources of soft power. In every government, if governors could not make trust among people, it won't have soft power and will lose because of inner difference of opinions and outside enemies. On the contrary, if people accompany government, the soft power will increase and enemies' tricks will destroy.

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