

Theoretical Foundations of abhorrence and hatred spreading slogans in Islamic Thought

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Abstract: When man is fed up of oppression of oppressors and becomes helpless and defenseless against those who violate his right and do injustice to him, he starts protesting, expressing disgust and calling a curse. Throughout the world, there have always been rulers assuming themselves higher than others and they have been constantly seeking violation of other people's rights to add to their assets. It seems this trend will continue until the reappearance of 12th Imam (A.S). Meanwhile people whose rights have been violated will try to restore their rights in different methods, one of which is to chant slogans calling death upon the tyrant and oppressor. Perhaps such moves which are very destructive may lead to collapse of a strong government, as well help set a nation free. For example, orderly and storming movement of Iranians who could force Shah and his monarchy out of Iran replacing it with Islamic Republic can be given as an example.

[Sakineh Rastegar Moghadam Ebrahimian. **Theoretical Foundations of abhorrence and hatred spreading slogans in Islamic Thought Processes.** *Rep Opinion* 2014;6(4):54-63]. (ISSN: 1553-9873). <http://www.sciencepub.net/report>. 8

Key words: slogans; Islamic Thought, people's rights

1. Introduction

When man is fed up of oppression of oppressors and becomes helpless and defenseless against those who violate his right and do injustice to him, he starts protesting, expressing disgust and calling a curse [upon those involved in doing injustice]. These are natural, emotional and psychological reactions on the part of the curser and protester, through which he transfers a part of the stress to the opposite side implying that he is not lacking in intelligence and that he is fully aware of the injustice done to him and of his right and personality being violated and degraded.

He also implies that he recognizes the agent and is angry with him. Thus, by doing so, he slightly reduces the strain and gives a sense of relaxation to his mind. Man's behaviors are definitely not one-dimensional. In fact, in the same way that man himself is a multi-dimensional being, his conducts and behaviors can also be studied from different angles and dimensions. Anyone in any position interacts with the people around him, and this reciprocal reaction can be natural, psychological, emotional, ethical, legal, financial and religious.

An individual in the family is either a grandfather or a grandmother, a father or a mother, a brother or a sister, a child or grandchild, an uncle or an aunt, a maternal uncle or a cousin whereas in society, he plays the role of a ruler, high level manager, director, employee, worker or an ordinary citizen. When in an organizational setting, he plays the role of a leader, policy-maker or an ordinary staffer. In an education setting, he is an organizer and planner, or a teacher and student. In financial relationships, he is either a buyer or a seller, a worker or an employer, a manufacturer or a distributor, a policy-maker or an enforcer of the policy. Likewise, in every course of action, he will have a

special position, status or role to play.

No matter what man's position and role might be, there is no doubt that things do not always turn out to be as one wishes or one expects them to be; rather it depends on various factors and sometimes there is disruption in the process as well as in the give-and-take relationships causing them to go out of the normal mode and rhythm. In modern age, individuals, groups, organizations and nations show their anger and protest to the situation becoming abnormal, to a right violated, injustice done, a character degraded and wealth stolen. Likewise, when they want to restore a right or create it, they protest and this is done in one form or another.

For instance, not only do they take legal actions against the people involved in violation of their rights or in preventing them from their rights but they also demonstrate and chant slogans during demonstrations voicing their demand. Sometimes, they protest an event or a plan demanding an end to it. Sometimes, they directly address the people involved in the violation or in the wrong and destructive programs swearing at them, insulting and cursing them. For example, sometimes the personality of the people involved are assessed and measured and obscene qualities are imputed to them or very offensive and profane language is used to make them angry or to pacify the wronged individual.

Part of these slogans such as "death to...", "down with..." and "so and so must be executed or hanged to death" call for destruction and annihilation of the people involved in a crime.

Every society has special slogans depending on its culture, linguistic approaches and spoken literature. Another form of showing protest and objection is to write slogans on building walls or on placards and banners put up in public places to be visible to all or

they are distributed formally or informally for the same purpose. This process can be analyzed and studied from cultural, political, economic, moral and religious perspectives. I have, in this study, studied it on the basis of political, moral and cultural foundations of Islam.

Those whom we chant slogans against might sometimes be our real enemies who violate our rights and deny us access to our interest due to hostile intention but, sometimes, they are not our enemies. However, they are so selfish that they see their comfort and interest in violation of other people's rights or in preventing others from reaching their rights. This is, indeed, due to a lack proper moral education. Sometimes, it may be not out of animosity or owing to selfishness but it may be because of negligence.

That is to say, if they come to understand the nature of their behavior, they will renounce it. They might also get involved in such acts by mistake in which case we should remind them of their mistake. We must behave with the enemy in accordance with the rights and laws applicable to them but we must adopt a different stance towards a negligent and unmindful person.

The slogan "death to the US" or "down with Israel" and death to the other arrogant powers of time is one of the main slogans chanted by nations which have been oppressed and tyrannized by these countries. Slogans which begin with a wish for destruction and death of the unjust do not extend to a specific nation, government or individual. In fact, it is applicable to all governments, rulers and tyrants who are somehow involved in the violation of the rights of people and nations or in the injustice committed against them.

On the other hand, those who chant slogans also do not belong to a specific country or culture; rather people from all corners of the world tend to show their anger against the unjust and tyrant rulers and those who violate their rights. One of the ways common to all oppressed people is to call death upon the tyrant and oppressor. Keywords: resentful slogans, application of slogans in Islamic thought, reason for expressing disgust.

1.1 Permissibility of Slogans of Disgust and Destruction in Islamic Doctrines

To speak openly ill of people – both natural and legal, or in other words, individuals, institutions and organizations – is considered an inappropriate moral conduct and it is rejected by Islamic ethics and its permissibility under certain conditions is subject to interests (*masaleh*) and harm/ills (*mafasid*).

The interest and ills which, in the Islamic doctrines, cause public utterance of evil speech to be allowed, is the occurrence of oppression done by one individual on another individual, an organization on another organization, a ruler on his nation or on another

nation, and a nation and state on another nation and state. No one, or organization or ruler or government has the right to prevent or curb others' growth and progress because it is considered to be corruption and promotion of corruption which are opposed by the human reason and Shari'ah (Islamic law).

All individuals, organizations and nations enjoy natural, individual, fundamental and social rights and it is in their best interest to enjoy these rights. Therefore, no one has the right to allow others to deny him of these rights and if he is denied of his rights, he reserves the right to protest in different ways.

God does not like to see His servants exposing each other or revealing each other's secrets and flaws as it will cause further enmity, pessimism and suspiciousness. However, one who has suffered at the hand of an oppressor has the right to voice his protest. And if the oppressor is from the common people, he can let the ruler know about it and if he is from among the rulers, he should let the people know about the injustice being done to him. God does not want His servants to be silent in the face of injustice and oppression nor does he want him to be humble against oppressors.

In fact, He has made it obligatory on them to seek their esteem and stay away from all kinds of injustice and unjust submission. Every society is on the one hand highly sensitive and it is in need of manners and etiquettes consistent with this sensitivity. Perhaps, it might happen that someone will utter an uncalculated word or will make rumors about a particular person but it will leave a destructive impact on the entire community.

Speaking ill is considered to be an easy and simple behavior of the tongue for a person who is not God-fearing (pious) and cannot exercise self-restraint. However, to openly speak ill of others will eventually result in individual charges such as adultery and abuse and then it will lead to social and moral disintegration in which case it will not only create mayhem in people's social and individual relationships but it will also reduce trust and confidence amongst people. That is why, God does not allow bad speech to become common among His servants and He gives the right of protest only to the one who has become a victim of the injustice and oppression. Whenever a person, who has suffered injustice, wants to repel injustice, he openly speaks ill of the oppressor imputing injustice and oppression to him. This action on his part is an effort to restore his right, avenge him and get rid of oppression.

The reason for permissibility of such an open protest-fraught utterance is that repelling and averting injustice is actually obligatory per se. speaking out against oppression and the oppressor is to let the society pass judgment and sever the hand of the oppressor so as to enable the oppressed individual to restore his right.

This will make the oppressor realize the

consequence of his action and that he will not feel secure to do whatever he wants to do or to decide to repeat his act of injustice again. Hence, the main purpose behind voicing protest and speaking out against others is doing justice rather than informing others only. Islam safeguards the reputation and honor of all citizens considering it as inviolable but if a citizen embarks on doing injustice, then Islam no longer holds his honor in esteem and it allows the oppressed citizen to rise up to realize his right even if he may have to resort to speak out against the oppressor.

In the current political situation of the world, the rulers and elite and the people of some backward countries of the world including some Islamic countries claim that their rights have been violated by the major economic - political powers of the world and they believe that these countries are the main causes of their backwardness and the crisis in their countries.

These powers usually include: The United States of America, England, France, Germany, Israel, China and Russia. That is why, names of certain countries like US, Britain, Israel, Russia and some other countries around the world are spoken out in political gatherings and demonstrations held here and there in some countries in the contemporary history (end of twentieth century and beginning of twenty first century). Mentioning of names is a symbolic act indicating that these countries are presently icons of satanic power and arrogant temper that are relying on militarism.

In other words, "Death to America" or "Death to Israel" and the likes is a slogan against abominable and despicable qualities gathered in these symbols. In our terminology, America, Israel, Britain, Russia, etc. are not countries with specific peoples and geographical boundaries.

In fact, they are symbols of evil traits and characteristics gathered in them and it is for the same reason that the downtrodden nations invoke death on them. The death and destruction slogan in the world today, is not just a mere political slogan and its semantic scope cannot be assessed only in this context; rather this slogan in Islamic countries has a jurisprudential, legal and ideological groundwork. The political nature of this slogan definitely originates in the misconduct of politicians and political system of the hegemonic states.

If we go through the Quran and prophetic tradition, we will find a lot of verses and narrations which constitute the basis of the slogans which show disgust and call death upon the oppressors and tyrants.

There is a chapter in jurisprudential books titled "Cursing the Unbelievers" under which the rules have been explained.

1. Verse 161 of Chapter al-Baqarah says:
 «إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءَ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ»

"Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined."

"To curse" means to speak evil of, to doom, to imprecate evil on, to denounce, to abhor, to detest, etc. It also means to inflict evil or misery on someone in such a way that he is deprived of right, heavenly and human nature. There is an all out agreement among Muslim scholars about the permissibility of invoking curse on unbelievers as evidenced by a narration which Malik has reported from Dawood bin Hasin who says that he had heard A'araj say: Whenever I saw believers in the month of Ramdhan, I found them cursing unbelievers. The scholars have said that believers curse the unbelievers because the unbelievers deny them their rights and demonstrate enmity and spite towards the believers and their religion.

God does not love cursing in achieving victory except for the individual who has been wronged. The oppressed individual can, in order to restore his right, make use of the tools which the religion has made available for his victory."

Qurtubi has said: "Cursing the unbelievers is not meant to make unbelievers renounce disbelief or infidelity; rather it is a punishment for his disbelief and for expressing the meanness of that infidelity, regardless of the unbeliever being dead or mad."

Ibn Kathir says: "Cursing infidels is a matter of consensus among all jurists. Both Umar bin Khattab and other leaders after him used to curse infidels."

Interpreting verse 161 of Chapter al-Baqarah, Sheikh Tusi has quoted Suda that he said: "No one refrained from cursing the oppressors and tyrants". That is to say, it is a universal tradition that all human beings are by themselves tired and weary of injustice and oppression and they pray to God to punish the oppressor and deprive him of His blessing.

Perhaps, some may say that there are only some people cursing unbelievers whereas the Quran says that all people curse the unbelievers. How can it be justified on the part of the Quran? While interpreting this verse, Tabarsi says: "All people curse the unbelievers but the curse is invoked on them either in this world or in the Hereafter. Those who do not curse the unbelievers in this world will surely curse them in the other world. That is why the Quran has said that all people curse the unbelievers as stated in another verse of the Quran where it says: *"On the resurrection day some of you shall deny others, and some of you shall curse others."* There is no one who may not curse the unbelievers; even the unbelievers also curse the unbelievers because the unbeliever is none other than the oppressor. Cursing on the part of believers is to call misery on them and cursing on the part of God is to inflict misery and evil on them.

2. Verse 227 of Chapter al-Shu'ara: Tabarsi says in the interpretation of this verse:

"و انتصروا من بعد ما ظلموا..."

That is, after they are oppressed they vindicated themselves with whatever means they liked and this is very much the same like another verse of the Quran which says:

"لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ"

"Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done" (Al-Nisa: 148)

That is to say, you should repel the pagans' attacks on believers with the same tools which they used to attack. Insofar as the pagans do injustice to the believers, you should return them their injustice.

3. Verse 25 of Chapter al-Ankaboot:

لَمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا.

"Then on the resurrection day some of you shall deny others, and some of you shall curse others."

There is no doubt that the unbeliever deserves the curse by God and His angels both in this world and the next. As well, he deserves to be cursed by people.

4. Verse 57 of Chapter al-Ahzab:

"إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا"

"Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace."

5. Verses 40 and 41 of Chapter ash-Shura:

"وَلَمَنْ انتصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ، إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ"

"But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous."

6. Verse 148 of Chapter al-Nisa:

"لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا"

"Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing."

When it comes to the meaning of "unless by one to whom injustice has been done", there are different views. Some like Ibn Abbas, Qatadah and Hasan maintain that it means that God does not love one to raise his voice over another save by one who has been wronged. He can speak out against the one who has done injustice to him and this act of speaking out would not be bad on his part. With this verse, God the Exalted has allowed such people to raise their voice. As well, it has been said that the meaning of "Allah does not love the public utterance of hurtful speech unless (it

be) by one to whom injustice has been done" is that God does not love anyone to curse someone else with a loud voice. Cursing with a loud voice to be heard by others is in fact speaking ill of him openly. This has been allowed only for those who have been wronged. Those who have been oppressed or to whom injustice has been done can curse those who have done injustice to them.

"Allah does not love the public utterance of hurtful speech" means that God does not love someone's ills and bad characteristics be made known in public except for the one whose evils and tricks are great.

Interpreting this verse, Zamakhshari says: "The wronged person can speak out against the oppressor in the sense that he can curse him in public. It has even been said that he can use force and can also respond violence with violence. Some others like Zujaj maintain that this verse means that God does not love anyone to speak out against others except the person who has been wronged. Farra says: It is not a fault on the part of the oppressed to cry aloud to the person who wronged them, to curse them, or to loudly denounce injustice and the unjust."

The words "public utterance of hurtful speech" means that one is allowed to expose the oppressor by speaking out against him both in his presence and behind his back. The wronged individual can go as far as he even can relate to him what he has not done and even put false charges on him. Public and open utterance of evil is something which Allah does not like. Cursing, abusing and speaking ill of someone are haram, if they are to slander and hurt someone because these are instances of spreading evil which is haram according to Islam. However, it is alright for the person who has been oppressed and to whom injustice has been done, to speak out against the oppressor regarding the injustice done to him. He can expose the bad character of the oppressor which led him to that injustice. He can speak openly against him so that he can benefit from other people's help against the oppressor. On the other hand, the words "open utterance of evil in speech" mean that if the oppressed remains silent, it will lead to further increase in the oppression of the oppressor. Hence, it is necessary to announce the bad characteristics of the oppressor and speak out against him to make it known to the public that the oppressed individual does not accept the injustice and that he condemns it and considers it mean and ugly.

1.2. Functions of death and hate slogans in Islamic thought

1.2.1. Informing the public:

These slogans are a kind of warning and a wake-up alarm to the downtrodden and oppressed nations against the permanent conspiracies of hegemonic powers of the world. The downtrodden nations should, in addition to making an all out struggle

against the goals and conspiracies of the arrogant powers, endeavor to guide and give vigilance to the oppressed peoples and nations that are suffering from ignorance under the influence of the overwhelming propaganda of global imperialism. One of the justifications and goals which provide license to speak ill and abuse openly is that the oppressed person should make the oppressor known to the public so that they may guard themselves against him. Farra says: The oppressed are not to blame for speaking out against those who have done injustice to them or to inform people that they have oppressed them. Sam'ani, a fifth century exegete and hadith expert, says: One who has been oppressed is allowed to curse the oppressor and speak out against him so as to inform others of his situation and of the oppression of the oppressor. Why shouldn't public utterance of hurtful speech mean exposing the oppressor so that people may guard themselves against him and keep away from him? The Messenger of Islam (S) said:

"اذكروا الفاسق بما فيه كي يحذره الناس"

"Remind people of the evil-doer and his characteristics so that they should keep away from him."

Some exegetes of the Quran quoting their predecessors as well as narrators and hadith experts, who lived in the early period of Islam, have written: *"Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done"* refer to a person who has risen up against mischief and hypocrisy and exposed it by announcing it loudly in public, though it may result in sacrificing his life. Even if he does not give up doing injustice, at least he will be made known as an evil-doer causing others to stay away from him and take caution in their behavior with him. The Holy Prophet (S) has been reported as having said:

"إذا رأيت أهل الريب والبدع من بعدى، فأظهروا البراءة منهم، أكثروا من سبهم والقول فيهم والوقيعة و باهتوهم كي لا يطمعوا في الإفساد في الإسلام و يحذرهم الناس ولا يتعلموا من بدعهم، يكتب الله لكم بذلك الحسنات و يرفع لكم به الدرجات."

"If you see people of suspicion and innovation after me, then show disownment from them and abuse them a lot, backbit them, slander them. All of this is so they do not have desire to corrupt Islam and so that people may beware of them and not learn from their innovations. For these (actions) Allah will grant you good deeds and He will raise your station in the hereafter."

1.2.2. Seeking revenge:

Tabarsi has quoted Hasan and Suda as such: "One of the meanings of *"God does not love the public utterance of hurtful speech"* is that God does not love utterance of foul speech to revenge upon others unless it is by a person to whom injustice has been done. In another narration, Suda has been quoted as having said: The oppressed is not to be afraid of avenging himself

upon the oppressor in the same way he oppressed him and he can also openly speak ill against him. Imam Baqir (A.S) said: "God does not allow anyone to speak foul for vengeance unless he is the person who has been wronged. Such a person should not be afraid of adopting ways and making use of tools allowed by the religion for taking revenge on the oppressor. Interpreting this verse, Ali b. Ibrahim Qummi says: *"God does not love the public utterance of hurtful speech"* means that God does not love unjust and unlawful public utterance of evil speech and he cannot do injustice to anyone except to the one who has done injustice to him. God has allowed such a person to treat the oppressor in the same way the oppressor treated him. It can be deduced from the viewpoints of the exegetes that there is an advantage in the firmness of slogans which expose the oppressor and make his wicked behaviors known to other people of the world giving them the guts to rise up against the oppressor and turn the tables on injustice. Since this slogan can secure the national interests and protect the national, religious and human prestige of nations, it should be emphasized upon and used as a means of stopping injustice and aggression.

1.2.3. Deterrence:

Whenever an oppressor does not stop committing oppression, it is necessary to speak out against his notoriety and evil characteristics in public. And this act of speaking out in reality is considered a kind of prevention of evil. If the oppressor does not stop committing injustice, the public announcement will disgrace him in public and cause people to avoid him. The oppressed individual should speak out against the oppressor to inform other people and nations about the injustice he has suffered. He should, by doing so, restore his right or repel oppression. One of the circumstances where speaking out against the oppressor becomes obligatory is when social injustice is rampant. It is therefore permissible to take action to do away with injustice and take action against the person who does injustice against a community or nation. Although public utterance of evil speech is not good per se, it becomes allowable in this case. The viewpoint of exegetic works and narrations regarding this issue is quite personal because during the revelation of verses and issuance of narrations, the issues had been personal and things had been assessed from an individual aspect whereas in fact it is done in a collective and communal manner in the present time. That is to say, the oppression of the oppressors is levied in a collective governmental structure against their own people or nations outside their borders as well as the protests taking place are collective and organizational. Therefore, in order for the commentaries, verses and narrations to present the intended meaning, they should

be interpreted in a way such that they should include these subjects. Cooperation of believers and citizens to remove injustice originate in Islamic tenets and foundations. Abdullah bin Mubarak (d. 181 A.H.) and Abu Ja'far Iskafi have narrated from Nu'man bin Bashir that the Prophet Muhammad (S) said:

خذوا على ايدي سفهانكم قبل أن تهلكوا

"Take the ship from your feeble-minded people before you perish."

1.3. The Rationale Public Disavowal and Death Slogans

13.1. Freedom from slavery and servitude to anyone other than God:

It is one of the fundamental doctrines of Islam to break off the chains of slavery and servitude to anyone other than God as evidenced by different verses.

This issue constitutes one of the bases of the missions of prophets distinguishing divine and revelatory doctrines from human and ungodly ones. There are recommendations in Islamic sources and texts in this regard.

The Holy Quran says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

"Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honor him, and help him, and follow the light which is sent down with him: they are the successful." (Al-A'araf, verse 157)

It has been stated in the traditions of Muslim leaders that one of the goals and purposes of the prophetic missions of divine prophets was to set human beings free as stated by the Commander of the Faithful, Ali (A.S.):

فإن الله تعالى بعث محمداً - صلى الله عليه وآله - بالحق ليخرج عباده من عبادة عباده إلى عبادته، و من عهود عباده إلى عهوده، و من طاعة عباده إلى طاعته، و من ولاية عباده إلى ولايته.

"Verily, God appointed Muhammad (peace be upon him his descendants) as prophet with truth to bring His servants out of the worship of His servants to His own worship, from the covenants of His servants to His Covenants, from the obedience of His servants to His obedience and from the guardianship of His servants to His guardianship."

1.3.2. Principle of Nafy-e Sabil (Negation of Domination of Non-Muslims over Muslims):

The Holy Quran says:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

"And Allah will not give the disbelievers any way (of domination) against the believers. The principle of Nafy-e Sabil has been established in Islamic jurisprudence based on this verse and this principle negates any kind of domination and influence of non-Muslims over Muslims. Public resentment and death slogans chanted against injustice in today's world also aim at rejecting the oppressor and unlawful domination and hegemony of arrogant powers as well as disavowal from them. God and His Prophet also detach themselves from pagans:

أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ

"Allah and His Messenger are free from liability to the idolaters."

1.3.3. Creating crises, suppression and contempt of individuals and nations:

Social crises and even global crises are the product and effect of some causes. Crises start when political, legal and economic systems ruling a country or international relations become so corrupt and they violate so many rights that an entire community or majority of them live in constraints, pain and poverty or on an international level, people of a country feel that one of global powers has deprived them of their economic and political rights. This condition is the source of social crises and drives the society out of "equilibrium" and "balance" invoking people's reaction. Factors leading to this condition are as follows: the feeling of poverty, oppression, the feeling of having lost global and international position and dignity, the feeling of having been deprived of spiritual and ethical virtues.

Since during the age of *tashri'* [period of legislation], war was one of the main concerns of rulers not of people and since all decisions for war and peace were made by rulers and social groups and non-governmental organizations had not been formed yet, nations would never engage collectively in an organized movement to react to a behavior or issue; therefore in Islamic historical resources, *hadith* [tradition] collections and interpretations of Quran no recommendation can be found urging collective organized movements. History has not recorded such a movement either. However, this issue has a completely established form that directly influences destiny of communities, movements, government's decisions and decisions of international organizations.

"Therefore everyone in the society or a major part of it may feel they do not enjoy enough reputation among other ethnicities and nations. This feeling is especially stronger amongst people who have lost their

political freedom and independence, being colonized overtly or covertly by another nation or ethnicity. They may decide to rise up and topple the ruling system which has caused them to be enslaved, to restore their power, magnificence and dignity on global and international level, even if their economic condition is satisfactory and they have not been colonized, economically exploited or degraded by individuals or groups of the society."

1.3.4. Love and hate: One of the training bases of Islam is friendship with God's friends and animosity with God's enemies called "*tawalla*" and "*tabarra*" in jurisprudence, ethics and traditional theology. They have been strongly emphasized both in Quran and holy prophet's *sunnah* [practice]. It is so valuable that "*tabarra*" is enumerated as one of the secondary principles of Islam; to detach from God's enemies and polytheists for God's sake. There is also a chapter in Quran called "*bara'at*". It is the only chapter in Quran that does not start with "*Bismillah*..." [In the Name of God the Compassionate the Merciful]. Some say this chapter lacks "*Bismillah*" because it announces God's anger and resentment while "*Bismillah*" is a verse that indicates God's mercy; that is why it has not been used in this chapter. In an Islamic society "*tabarra*" is resentment that is manifested in words and deeds.

«روى عن البراء بن عازب قال: كنت مع رسول الله (ص) ذات يوم، فقال: أتدرون أي عرى الإيمان أوثق؟ قلنا: الصلاة قال: إن الصلاة لحسنة و ما هي بها قلنا: الزكاة فقال: لحسنة و ما هي بها، فذكرنا شرائع الإسلام، فقال صلى الله عليه و آله: أوثق عرى الإيمان أن تحب الرجل في الله و تبغض في الله»

It has been narrated from al-Barra' ibn 'Azeb that: "One day I accompanied the Holy Prophet (PBUH&HF) and he inquired: 'which one of the foundations and teachings of Islam is more stable, established and has more capacity?' We said: 'Prayers.' He said: 'Prayers are good but I did not mean that.' We said: '*Zakat* [alms].' He said: '*Zakat* is nice but it is not what I mean.' We uttered Islamic rites one by one until he said: 'The most stable foundation of faith is to like someone for God's sake and dislike someone for God's sake.' This tradition has been narrated with different wordings in Islamic sources.

1.3.5. Psychological aspect:

These slogans strengthen the expression of resentment toward the oppressors and mercy toward the oppressed, restraining man from inclining toward oppression and oppressors. This will lead to purification of heart and soul. In his testament, Imam Ali (PBUH) said to his sons and daughters: "Be an enemy of oppressors and assistant of the oppressed."

1.4. Intellectual and Social Implications of Those Slogans

1-It is necessary to clarify the target of these slogans whether it is US, Britain or another country or the target is their nations who are unable to say a word under the arrogant media empires or the target is the policies implemented by these states throughout the world; states whose arrogance and Pharaoh-like traits have overshadowed many countries. It is not easy to define boundaries for the research regarding American mentality. Arrogant mentality of the United States is not infused only in American government and ruling system; rather a lot of economic institutes, overt and covert political networks, cultural and research centers, private and international institutions, even so-called charitable organizations and a major part of the press and global media with arrogant American mentality work to advance American thought and agenda. Obviously, the slogan "Down with USA, Israel, Britain, Russia or any other country" never targets their nations but their political systems and policies they implement in the world; therefore, these slogans do not target people who have no role in the policies and oppressions by their governments or are not aware of those policies. The twentieth century history is filled with military and political intervention here and there in the world. From military intervention in Vietnam and Cambodia to attacks on Iraq, Lebanon and Afghanistan and military aid to Iraq during the eight year imposed war on Iran, from claims of seeking democracy to full support of dictators such as Pinochet, Muhammad Reza Pahlavi, king of Saudi Arabia, Hosni Mubarak and support of notorious terrorist organizations such as MKO, extremist groups of al-Qaeda and Taliban, Wahhabis, contra terrorists in Nicaragua, explicit rejection of the victory of "The Islamic Salvation Front" in Algeria followed by arresting heads of this anti-American movement by Algerian army, political, military, economic and cultural supports to disintegrate former Soviet Union and attempts to orchestrate the same disintegration policy in other countries and other similar issues indicate that US has defined its position as more than a newly established country.

Given the fact that the origins of the slogan "Down with USA" have been in Iran, many examples of US behavior with Iran's nation and state during and after twentieth century can be offered. Iranians have fully experienced American arrogance both before the victory of Islamic revolution in 1979 like coup detat in 1953 orchestrated by US that led to the removal of Mosaddeq's national government from power, supporting Pahlavi dictators and exploitation of Iran's economic, cultural and human resources, and after the victory of revolution, different conspiracies to defeat the Islamic revolution such as Noje coup detat, waging an imposed war on Iran and intervention during this

war, freezing Iran's assets, different economic, political and technological sanctions, thwarting the growth of the country, attempts to stop Iran's scientific developments and tens of similar cases; therefore to explain this slogan more, all human, political, social and cultural considerations can't and should not be indulged.

2-Chanting slogans should not be considered enough; rather an all out campaign should be in place through scientific efforts, economic activities and reinforcing beliefs and cultural values to avoid superficial behaviors. As other aspects of fight and resistance should not be neglected, political aspect should not be neglected as well because a country like Japan with economic and technological prosperity, is entangled in US arrogance in political area.

Currently the United States is under attack more than any other country, with slogans of death and destruction by oppressed nations chanted against it. Considering the scope of US conspiracies and crimes against Iranians and other oppressed nations in the world as well as its obvious animosity with Islam, no doubt remains that US is absolutely an instance of polytheism, atheism, defiance of God and arrogance on Earth.

Muslims are not only obliged to express their resentment but they should also practically fight against it to do away with any form of domination over Muslims; therefore, to preserve their dignity as well as political, economic and cultural independence and to protect the interests and expedience of the society and Islamic revolution, as long as the US has not renounced its dominative trait and corruption on earth and as long as the officials of the Islamic system endorse it, these slogans should continue. The Iranian nation and state are among the nations and states that have played a role in the formation and continuation of slogans that express resentment and ask for the destruction of dominant powers especially the US.

Two things have been the reasons behind continued use of slogans; first, Iranians' mentality of fighting against oppression that was capable of creating a massive revolution and second, the notorious US policies indicated that she is the symbol of tyranny and oppression that applies whatever invasion, crime and disloyalty to break this nations' independence and restrict their freedom. These two factors, like two strong wings, soared the slogan of "Down with USA" up in the heights of Iranians' historical wisdom. Although any form of domination by any country or power is rejected in Iran, rejection of US dominance is further accentuated and announced. The US is after power and it seeks to achieve illegal and dominative power; an ideology that sees only her interests and seeks only her benefits and expedience not avoiding any form of violation.

In American thought, the right is what gives one more power and justice is what serves "one's best interest". Therefore, the US chants the slogan of justice to imply a meaning it has created in its mind. Violation, disloyalty and charlatanism of the US do not only include Iran; rather she has the same policy everywhere in the world. It would like to possess everything and rule everyone and define and form everything as it wishes; it wants both power and wealth. It also wants to dominate people's knowledge, culture and beliefs.

Whether death means destruction or transition from an undesirable and wrong state, it should be wanted and called upon [US]; as health is wanted for the termination of an illness or transition.

Pharaoh-like spirit of the US is the reason it is being cursed to be destroyed. That is why God has cursed the Pharaoh and Satan as well. About Pharaoh He says:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا
يَسْتَضَعُّ طَائِفَةٌ مِنْهُمْ يَذَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي
نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ
*"Surely Pharaoh exalted himself in the land and made
its people into parties, weakening one party from
among them; he slaughtered their sons and let their
women live; surely he was one of the mischief makers".(*
Quran, al-Qasas vo.4)

He also says:

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً

"And we caused a curse to follow them in this world.
Egoism, defiance, mischief making and bloodshed made Pharaoh to be cursed by God.

Thus, cursing those who violate people's rights preferring their interests over other people's interests and even themselves is acceptable and even necessary. The US is the symbol of Pharaoh-like satanic spirit and is cursed by God. The United States is the perfect example of paganism, violation and concealment of rights. These are God's words that curse humans for their paganism: *"May Allah destroys them, whence are they turned back?"*

1.5. Why US has become the target of slogans

To explain whether it is necessary to chant anti-American slogans or not, let us study the United States' arrogant thought and intention from political, economic and cultural perspectives.

1.5.1. Economic Arrogance

Multi-national corporations are like organs in the body of the US infused with American spirit and managed based on arrogant thought and will. Multi-national corporations are factories, industrial and production centers whose branch factories and offices are spread over the world. They are not American, not German nor Japanese in appearance.

Charleson says: "The expansion of multi-nationals threatens everything. Products manufactured in Japan have been produced, in fact, by Japanese branches of American "trusts". Attacking American markets by New York is led by Tokyo. American workers' enemies (rivals) are not Japanese workers or Japan's government, rather it is American asset which bears not more than the title "American".

Many American trusts have transferred all their activities overseas: all cameras sold in US are manufactured abroad. If you look at advanced industries, you will confirm that a set of companies that are connected to each other like a consortium have dominated the world.

It is wrong to think that these giants, fight with swords to increase their share of the market. There is no doubt that in some cases and on some occasions competition is still hectic; however there is no inclination toward war among the established companies rather they are inclined toward an agreement in the form of "cartels" as gentlemen, toward cooperation to consolidate the foundations of domination to block the path to new comers.

If tire industry is taken into account, it will become clear that "Michelin" in North America faces a few troubles; because it would like to establish massive factories in this half of the continent. There is no doubt that it means that an intensive war is going to break out among tire industry giants (Dunlop-Pirelli) (Goodrich) (Firestone) (Goodyear);

but suddenly you realize that Dunlop manufactures tires in different countries under the title of "Goodyear", "Michelin" and "Dunlop" are united in the heart of business complexes.

More evil is that an Irish factory manufacturing tires for an American company, belongs to an Austrian company called "Semperit" supervised by a French-Belgian company called "Kleber-Colomb" and the latter is run under Michelin company stationed at "Ball" Switzerland. Whenever they tell you about the fight between giants, give them a smile because "real giants never fight".

Their disputes are settled peacefully around a green carpet as "Shell" company is a partner in 25 business complexes with other oil companies and "standard oil of New Jersey" is a partner in 35 business complexes with other oil companies.

The surprising image created by these data, is the image of an oligarchy (a form of government run by a small group such as influential wealthy people) formed of a few hundred big companies. CEOs of these companies soon accompanied by Russian CEOs are brought up in the same schools and the same social setting with same beliefs. They follow the same goal with same tools.

One of the important factors for the expansion of multi-nationals is to implement the Stages of Growth model by Walt Whitman Rostow imposed on politicians in developing countries by World Bank.

This is one of the cases where politics, culture and economy obviously appear in an arrogant nature.

It does not mean that globalization is absolutely evil; but if in this process all industries, technologies and interests fall into the hands of a minority and they create a consumerism using artistic methods and media and try to nip in the bud any competitor and become wealthier everyday leading to famine, illness, poverty and war; this type of globalization is in fact an instance of arrogance and egoism in economic arena.

In this type of globalization, production is transferred into the third world but not to their interest; rather to dominate their human force and natural resources.

Therefore the result of this globalization is more benefits for capitalists and more environment crisis in developing countries whose examples are experienced in Costa Rico, Ghana and the Philippines. Globalization is nice if its organizers are pious and sympathetic, and all humans receive a share of welfare and peace.

1.5.2. Military arrogance

Domination is not only limited to economy. The one, who possesses the tools and facilities for life, determines how to live. Among the most outstanding consequences of wielding the weapon market is political domination and the capability of intervention in domestic decisions of militarily dependent countries. Since countries like Kuwait, Saudi Arabia and Japan are militarily dependent on the US, it is not a surprise to see them move according to US policies.

Domination of shadow government of the influential groups in politics that has made US a puppet in their hands is not separated from their economic domination. This group is hidden and influential and they decide who should become the president of the US, what affairs the UN should pay attention to and what issues it should ignore or what countries should the World Bank give a loan to and under what conditions.

It is not very surprising that the US military officials break the news of any type of tension in different countries before they happen.

They resort to violence and injustice to achieve their benefits. They do not care what happens to Palestinians or Iranian youth getting killed or Afghans who live in dire conditions. Any disaster is beautiful unless it is a threat to their benefits.

2. Discussion

Throughout the world, there have always been rulers assuming themselves higher than others and they have been constantly seeking violation of other people's rights to add to their assets. It seems this trend will continue until the reappearance of 12th Imam (A.S). Meanwhile people whose rights have been violated will try to restore their rights in different methods, one of which is to chant slogans calling death upon the tyrant and oppressor. Perhaps such moves which are very destructive may lead to collapse of a strong government, as well help set a nation free. For example, orderly and storming movement of Iranians who could force Shah and his monarchy out of Iran replacing it with Islamic Republic can be given as an example. Then with a scholarly look at this method it can be considered as one of the sure methods to unveil the conspiracies of tyrants. God Almighty will also assist those who seek to restore their rights.

Acknowledgement:

Authors are grateful to the persons for financial support to carry out this work.

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4/21/2014