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**TÍTULO:** El sectarismo y su impacto en la cohesión social y política de la República Islámica de Irán.

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**RESUMEN:** La Revolución Islámica de 1979 tuvo éxito con las enseñanzas de la unidad y la convergencia entre los países islámicos y la unidad de las religiones islámicas. El enfoque histórico se ha utilizado en esta investigación. El objetivo principal es enfatizar su impacto en la cohesión social y política de la República Islámica del Irán sobre las funciones de las sectas. El punto principal es que al enfatizar su impacto en la cohesión social y política de la República Islámica de Irán, qué, por qué y las funciones de las sectas se están llevando a cabo. A este respecto, el Irán islámico no solo ha promovido las enseñanzas y los valores de la unidad, sino que también ha actuado para fortalecer el entorno para comprender y comprender puntos de vista convergentes.

**PALABRAS CLAVES:** sectarismo, cohesión social, cohesión política, seguridad.

**TITLE:** Sectarianism and its impact on the social and political cohesion of the Islamic Republic of Iran.

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**ABSTRACT:** The Islamic Revolution of 1979 succeeded with the teachings of unity and convergence between Islamic countries and the unity of Islamic religions. Historical approach has been used in this research. The main focus is on emphasizing its impact on the social and political cohesion of the Islamic Republic of Iran on what functions and functions of sects. The main point is that by emphasizing its impact on the social and political cohesion of the Islamic Republic of Iran, what, why, and functions of the sects are being carried out. In this regard, Islamic Iran has not only promoted the teachings and values of unity but has also acted to strengthen the environment for understanding and understanding convergent views.

**KEY WORDS:** Sectarianism, social cohesion, political cohesion, security.

**INTRODUCTION.**

The division and political separation of Muslims have had and a great deal of damage to the Muslim world and the Islamic Ummah. The enemies of Islam and the opposition to the dignity and power of the Muslims have always sought to create disputes between Muslims and followers of religions, and one of the plans of global arrogance to curb the growing global power of Islam is to strive to stir up sectarian and religious differences.

The Islamic Revolution of Iran has always been the source of Islamic unity and Muslim unity in the world. Establishing the World Assembly of Islamic Approaches and naming the Unity Week and holding international conferences on unity and constructive directives of Imam Khomeini and

Ayatollah Khamenei and emphasizing the Islamic world in the composition of the Islamic Revolution and the name of the Islamic Consultative Assembly and ... Illuminating the same policy Islamic Republic of Iran (Special Edition Approximation, 1987). The Islamic Revolution of Iran is based on the Islamic unity and the approximation between Islamic religions and the establishment of mutual respect between religions and its purpose is to rule Islam in all Islamic countries (Vaezzadeh Khorasani, 1994: 129).

Islamic revolution does not make any distinction between black, white, European and non-Muslim, following the teachings of Islam, does not impose a disputed aspect on Muslims, but by establishing Islamic divisions, on the day of the Quds Day, holding a week Unity has been taken to unite Muslims. For this reason, a wide range of non-Shiite groups and even the non-Islamic liberation movements of the Islamic Revolution of Iran have been modelled (Shiroudi, 2005: 12).

Establishing people-to-people communication between Islamic countries and different religious sects is one way to achieve the convergence of Islamic societies. In Islam, Hajj is the most important and largest human community that happens every year, and in this great religious gathering, people from different countries and different sects of the Islamic world carry on religious ceremonies.

Imam Khomeini has characteristics such as: engaging Muslims together and exchanging views on the basic issues of Islam, training tolerance and affectionate behaviours and taking away from colonialism and arrogance for the Haj ceremony (Hashemi, 2003: 68). The purpose of Imam emphasized the Hajj ritual, in addition to the importance of its worship, highlighting its social and political dimensions. According to him, Hajj has the opportunity to analyze the situation of Muslims and Islamic countries and provide practical solutions in the approximation of religions, achieve Islamic unity and appropriate solutions to the problems of the Islamic world (Sayyafh Imam Khomeini, 1999: 56/15). Perhaps nothing else security can address the current and future concerns of human societies. Security is the most fundamental concern in the future, as is the most important need

of the current communities. Accordingly, efforts to achieve security, the concern for any society and the survival of human societies depend on achieving that.

One of the prerequisites for the establishment and realization of the security of the societies is the existence of national cohesion in that society because national unity and solidarity are the basis for the establishment and maintenance of security, political stability and the development of societies. And in case of any disturbance in it, all cultural, political, economic and social policies will be stopped or changed. Indeed, this national cohesion, which has paved the way for a healthy and non-violent life, brings security to the people. And in case of any disturbance in it, all cultural, political, economic and social policies will be stopped or changed. Indeed, this national cohesion, which has made the community more prepared for a healthy, non-violent life, brings security to the people.

On the other hand, in the present age, few countries can be found that is religious and monotonous, and far from ideological differences. Religion and religion have always been one of the most powerful factors in creating order and stability in various dimensions of social and political relations, and religious beliefs have guaranteed the continuity of society through the meaning of collective life and the rule of group relations. But different interpretations of religion have led to the formation of different forms, sects, and groups, the consequences of which can be social division, political instability.

### **DEVELOPMENT.**

From a sociological point of view, one of the functions of religion is to create cohesion and unity among individuals and societies. The question now is whether religion always maintains its coherence role? In response, it can be said that religious sectarianism is one of the factors preventing the work of the integration of religion.

Religious sects, through the strengthening of social capital within a group, analyze in a destructive way social capital outside the group. In Simlem's words, sectarian behavior is reinforced by the belief that members of the cult share in cognitive and unique knowledge.

### **Methodology.**

This research uses a library and historical approach. The main focus is on what, the why and functions of the sects, with an emphasis on its impact on the social and political cohesion of the Islamic Republic of Iran.

### **What is a cult/sect?**

The cult in the word means the "clan" of a group and a group of people (Amid, 1994, p. 949). The word cult represents a static organization. "Sects", "religions", "religions" are all terms and technical definitions in the field of social sciences.

The meaning of the cult is the separation of a component from a whole which has had a history in different religions. In this regard, narrations have also been narrated, including the narration of "Differentiation" that the fifth Imam (a) narrated from the Prophet (Sallallahu): "The Ummah of Moses after him to seventy-one sects, the Ummah of Jesus christ after him, to the seventy-two sects and my people, after me, they are divided into seventy-three sects, in which only one of these sects is saved in each nation "(Kelini, Kafi, vol. 8, p. 224).

The term cult has many uses that are implicitly implied by a small group that follows a mystical experience, lacking any organizational structure, and having a personality and supreme leader. Some of these components (such as mysticism) highlight the cultural nature of them, which is inappropriate and meaningless in our plan. However, we need a term that embraces groups that are similar to religions, while at the same time pointing to the religious terminology of a rupture and severance from the religious traditions of society (Talebi Darabi, 2004, p. 4).

### **Principles of sects.**

In all sects, three basic principles are taught to a new member, of course, each sect defines these principles in terms of its terms:

1. The principle of silence: A new member has come to the fore behind the ritual of certainty, new birth and a new personality. He must preserve secrets of the cult, which is now part of it, and keep it from the reach of ordinary people.
2. Election Element: It is understood to the new member that he has chosen a person and the superior force of the universe has made his body suitable for manifestation. Otherwise, he could not find that cult and join it; for this reason, he is obliged to sacrifice his whole life in this way, and the more he devotes himself to the cult and his training, he can quickly get to the authorities and find out the secrets of the universe.
3. Principle of the victim: The new member explains that every action has an effect and must be priced to satisfy the superior strength of the universe and, of course, the leader of the sect. This victim can be time, money, or even his life.

Except for the principle of silence, the two other principles are never explicitly explained and are always complicated in terms of words and spiritual meanings, so that a new member always thinks he has come to these principles and their implementation is a sign of his spiritual progress.

### **Religious minority.**

Perhaps in the definition of a minority, there is less consensus than other concepts of social science, since the definitions in this field are very close (Ghasemi, 2003: 855). On July 31, 1930, the International Court of Justice sentenced the "minority" to the following: "The social is from people living in a particular country or territory that has their ethnicity, religion, language, and customs". Today, in UN discussions, features are mentioned for a minority, and with those characteristics, a

group is referred to as a minority. These attributes are ethnic, national, religious or linguistic characteristics of a group that is different from other groups in the sovereignty. For a population to be recognized as a minority, it must have the following characteristics:

- In terms of the number of minorities, minorities should be smaller in number than other groups of society that rule.
- There is no sovereignty; A minority is a group that does not have the power of government. A minority means a group that is less numerous than the other groups that hold the sovereignty, of course, will not be the case of a minority that should be protected.
- Ethnic, ethnic, cultural, linguistic or religious differences; minorities are racially, linguistically or religiously diverse groups, and, of course, minorities are those who are considered to be citizens of a country. In other words, people from a national of a country that is different from race, language, or religion are considered minorities (Salehi Amiri, 2009: 31-30).

### **Unity, alliance and approximation between religions.**

Now, over more than a century, the idea of the convergence of Islamic countries has been debatable. Some see this as problematic in the formulation and misunderstanding of it, as Shahid Motahari Allameh said in explaining this: "What is the purpose of the unity of the Islamic Ummah? Is it intended to be chosen from among Islamic religions, and other religions should be abandoned? Or is it intended that all religions should be united, and that all of them be excluded, and that a new religion be invented in such a way that there should not be any religion? Or that Islamic unity is by no means connected with the unity of religions, and the purpose of unification of Muslims is the unity of followers of various religions, despite religious differences, against foreigners" (Motahari, 2010, 231).

In a general category, we can classify Islamic convergence approaches that have been presented so far in the form of three basic concepts: 1. Unity; 2. Alliance; 3. Approximation.

Each of these approaches has developed in different social and political contexts, and each of them has increased in some countries. A brief review of these approaches will lead us to a better analytical approach.

**Unity.** Religious currents naturally care about "unity", because they consider it to abandon their beliefs and principles against another religion. This concern is a reality we are seeing now. Indeed, the theme of unity issues, which raises the question of whether the goal of unity is to convert two religions to religion and eliminate religious differences? The term "unity of the Islamic Ummah" means co-ordination, harmony and the rule of brotherhood and friendship among Muslims through shared religious beliefs, such as believing in monotheism, prophecy, resurrection, and other principles (Hadi, 2009, 72). The term unity has an intrinsic incompatibility, since it tends to be equally and monotonous more than the acceptance of diversity and multiplicity; hence, those who call for Muslims to coexist, dialogue, and solidarity, from The term "unity", in practice, depicts the epistemological basis for the same preference for monochromatic diversity and multi-community; This is what epistemological terms, is worthy of criticism.

**The alliance.** The term "unity of the Islamic Ummah" means that the Islamic Ummah, by preserving their religions and on the basis of common religious points, such as the principle of Tawhid, the Holy Quran, the Prophet of Islam, the Prophetic tradition, and ... against the dangers of the principle of Islam and Threatening all Muslims, unity and solidarity, and avoiding religious, political, racial, linguistic, and ... differences. Indeed, more than anything else, Islamic unity can be viewed by the natural reaction of Muslims in the face of the colonial invasion of the West. "The fact that the West's challenge was a cultural, economic and political challenge, not a religious one, led the Islamic Unity movement to be essentially a political movement. Although Seyyed Jamalodin and other supporters

of Islamic unity were themselves, religious leaders, their primary purpose was political. They wanted to end the influence and domination of Western imperialism on Asia" (Cottam, 1999, 169).

The growth of the concept of the alliance, in colonial conditions and combination with the thoughts of Arab nationalism and other Muslim countries, has led some to call it the Pan-Islamism movement (Louis, 1993, 455). It is important to emphasize that the followers of the unity of Islam, not only did not claim "unity of religions" in the sense of unicameral Islam, but tried at that time, unlike many former and past Islamic unions, avoid falling into disagreements and bypass religious differences (Amir Erdos, 2010).

**Approximation.** Contrary to the two concepts, the concept of approximation is associated with less false interpretations. Contrary to the term "unity of the Ummah of Islam", which has a political-social and practical aspect, the term "approximation" of Islamic religions has been mostly scientific and theoretical and has been among the religious scholars. They have tried to prepare, based on scientific discussions and scientific and ethical methods, to familiarize themselves with the principles of the Islamic faiths and to foster each other and to work towards the elimination of religious misunderstandings.

The World Assembly of Approximation of Religions in Iran also approximates the approach of the followers of the Islamic religions, intending to understand each other to achieve religious brotherhood based on unconditional principles of Islam (the website of the World Assembly of Approximation, 2010). The grounds for the emergence of each of these approaches and the fields of influence, activity, and success of each of them are different. The idea of an Islamic alliance or the unification of Muslims in the field of political thought was developed and trained. The unity and alliance approach seek to unite Muslim countries for a common political position against the threats of the Islamic world. Approximation thought has grown in the religious thought space. This approach is due to the familiarity of Islamic sects with principles and minutiae to eliminate religious misunderstandings.

**Sectarianism and minutiae religious social solidarity.**

Sustainable social engagement means creating a relationship between two or more people that leads to a reaction between them, and for both parties to be known, acceptable, continuous, and the means for their growth and access to their desires. This social interaction can be a physical issue, a look, a conversation or a relationship between individuals, which, on the one hand, requires the definition of events and activities that are proportional to the effect of the role of people in space and their membership in groups and social networks; on the other hand, environmental capacities of the public life are the basis of these interactions.

Buildings and social institutions are the most important ground for such interactions, and if they are not well managed, then these buildings will be the most important factor of polarity and instability and the tension of society (Zanpour & Turners, 2007: 22). Religion from the sociological dimension leads to the cohesion and unity between individuals and societies; in other words, the belief in common values and symbols creates and strengthens empathy and harmony among believers (Kozer, 1988: 200).

Sometimes our view of the religious rituals and religions of different religions and sects is such that they see them in complete conflict with each other, but along with the differences between the theoretical and practical doctrines of religions, one can see the common points (Mirja'fari, 2009).

Since the social role of religion is essentially in the integration of human beings, it increases the cohesion of members of society and social requirements and contributes to the unity among the community. Religion guarantees a widespread consensus in the community because the underlying values of socially-based systems are common among religious groups (Jalali Moghaddam, 2000: 202). It forbids anti-social behaviour and offers ways to return wrongdoers (lonely, 2011: 5). If the reflection of any religion can be seen in the physical, economic, social and cultural structures of the geographical spaces under the realm of that religion (Rahimi, 2005: 90).

Religion, as sociologists believe, is closely intertwined with all aspects of culture, politics and economics, and their effects and influences form the life and dynamism of a society. Zuckerman (2007: 162) argues that religion should not be considered as a reality in the wisdom and inward sense, since social forces, human institutions, and cultural products constantly influence the religious experience and institutions and thus form they give. In his opinion, the major part of what sociologists do is to study how social factors affect religious life. From this perspective, religious sects recite the social experiences of individuals and groups within the great religions.

Individuals are joining religious denominations or establishing new sects. The reason for them can be different sets of economic, cultural, social and political reasons. Max Weber is one of the great thinkers of sociology, who has been thinking in particular in the field of sociology of religion. In this context, he believes that the work of sociology is not the study of the essence of religious phenomena, but it examines religious behaviour based on certain specific experiences and certain goals (Freund, 1999: 188).

Max Weber refers to the origin of religiosity, not the source of religion, that is, his attention to the study of religious behaviors and their impact on various social aspects as well as their impact on other phenomena of social (Yazdani, 2010: 95). In this framework, Weber presents a specific typology of religion that relates to the effects of social conditions and situations. Weber believes that each social group follows a particular religion based on their social status and conditions (Shojaee Zand, 2006: 67). In the opinion and on the need for salvation, the main focus is among the classes. As a rule, oppressed masses or at least the masses damaged by poverty and sorrow require the Savior and the Prophet. If the happy and prosperous classes do not feel such a need. The religion known as salvation has a centrality among the lower social classes. Because any sense of need for salvation represents a sort of helplessness and deprivation, social and economic pressures are therefore an effective source for salvage ideas (Thomson and Turner, 2008: 107-100).

Castells's analysis of cultural communities in the networking community can be considered as an explanatory approach to religious sectarianism discussed in this paper. Castells addresses issues of meaning in the networking community to cultural communities that stand based on religious, national or regional principles against globalization. In the thought of Kasnler, religious fundamentalists, cultural nationalists, and regional congregations, in general are defensive responses that are mobilized against institutions and instruments and equalizing media (Castlez, 2001, 359). Castells calls fundamentalism as the most important source of identity in the networking community.

Fundamentalism is a social culture based on religious foundations and emerging as responses to common social trends that resist independent semantic resources against these trends. According to Castanelles, religious fundamentalism is a new collective identity that has emerged as a defensive response to the fundamental threats of globalization, the network world, and the father-in-law family crisis. These defensive reactions become the sources of identity and meaning through the creation of new cultural symbols of historical material and materials. Cultural communities through these symbols counter-attack against allowed cultures (Castlez, 2006, 88).

Some of these studies focus on the study of modern religious practices with approaches and psychological and mystical tendencies. Such studies investigate and describe the tendency towards new religious movements, which have emerged in a way to respond to traditional religion. Ancient and his colleagues (2009) have studied the reasons for the orientation of people towards modern religious movements in Tehran.

According to Simmel, based on the fluidity of religion, they see it as one of the factors of the tendency of people to these new religious groups. On the other hand, people attending these classes experience a kind of belief based on religious calm, which, along with the liberation from religious restrictions, is a factor in pushing people towards new religious lifestyles.

The concept of "social cohesion" has a long history in sociology literature. The fundamental question of social cohesion is what and how, despite all the cultural diversity and conflicts that result from it, the social order, continuity and cohesion of societies are preserved? (Cope, 1995: 1).

Social solidarity is a set of factors and elements that allow the internal connection and coherence of individuals in a country to respond to specific issues, including sustainability in relation to important security issues, in various dimensions, and thus, the strength and stability of society. It is possible, and is one of the components of social development. Today, with the evolution of societies and their structural complexity, the issue of social cohesion is the goal of many studies and studies. Social coherence is defined in the interactive field, form and meaning. Durkheim, the emotion that emerges in the interactive field, is called communal affection (Azkia and Ghaffari, 2004: 267-286). In his view, social cohesion in organic societies depends on the interrelationship between social units set up by the "contract" and the regulation of the internal behaviors of social units through material norms (Ritzer, 2011: 86). Today, the concept of national and social cohesion has been widely welcomed as a successful lever and the basis for the identity and credibility of the community (Nezai, 2011: 48). With these interpretations, the study of social cohesion status can lead to solving social problems, building a consensus, facilitating the path to social progress and social development.

Ethnicity enhances the feeling of discrimination, injustice and the development of inequality, and if injustice has both objective and social consequences, it results in disagreement and social congruity. Undoubtedly, if society suffers from imbalances and inequality and abandoned the principles of justice among the people, it will lose its health and cohesion; the relations of people in such a society will be converted into equality, democracy, and legality. The community may be harmed in the context of cohesion and convergence (Dehghani, Ghanbari, 2006: 100-90). Our country is one of the countries in which political borders do not fit into the cultural and social boundaries and, therefore, contain many ethnic, racial and religious groups. In other words, in Iran, there are ethnic groups and

different geographic and cultural areas that, based on racial, linguistic, literature, or at least place of residence or land, have certain cultural traditions and feelings that make them a subgroup of society Greater distinguishes. In this framework, it should be accepted that the various inhabitants of Iran today are a heterogeneous group of people who, in less than a period of their common history in this land, had "the necessary coherence and social harmony".

The same diversity and difference in Iranian society have influenced the possibility and ability to establish social cohesion in different ways (Poursayed, 2007: 35). Many scholars believe many factors such as ethnicity, the feeling of discrimination and injustice and the development of inequality, humiliation and neglect of ethnic identities, the advancement of communication technologies and the weakening of the geographical boundaries, the possibility of establishing cross-border relations with relatives and groups Descent, religious differences, and having religious beliefs towards each other are among the factors affecting social cohesion.

### **Sectarianism and political coherence.**

The history of human life in all human societies is filled with people, groups and currents that have ruined them in the name of the guidance of men, and have revealed widespread religious, behavioural and moral deviations. Some of these deviations have led to the establishment of sects and religions, and in some way impose an immense challenge in society. Izaditabar (2008) in a study entitled "The Role of Politics in the Formation of Verbal Sectaries among Muslims", it is believed that internal factors-that is, those which originate from within the Islamic society. Whether the policies governing Islamic societies have played such a role, or Muslims affected by Islamic religious texts and misunderstandings have been subject to sectarianism, or that the scholars who have devoted to the interpretation of the Qur'an and hadith and the expression of the teachings; in the domain of beliefs to Muslims, has led to the tendency of people to sectarianism.

### **National security and sectarian threats.**

Among the sectarian threats are: the weakening of the national unity and solidarity of the people in the border provinces of Iran, especially in Hormozgan, Sistan and Baluchistan, Khuzestan, Kurdistan, West Azarbaijan and North Khorasan, evidence of the spread of ethnic-sectarian strife affected by interference External factors are observed; as evidenced by the evidence, the United States and England have provided short-term planning to increase internal divergence, with emphasis on two factors of ethnicity and gender, and any weakening of national cohesion is directly related to Active nuclear diplomacy, Middle East policy of Iran and the power to conduct diplomatic negotiations.

In the current situation, the most important divergent factors within Iran are three groups of ethnic, religious and political denigrators and opposed to the regime. Each of these factors can create challenges for national security, but the challenge comes when it comes to a crisis that an opposition group has a combination of these factors; for example, the Komala groups of Kurdistan have a combination of two factors of ethnicity and sects, or the group of the hypocrites (the People's Mojahedin Organization of Iran), exploiting the combination of two factors of religious-political schools, which originated from Marxism, and tries to identify itself with some The Islamic aspects are beautifully illustrated (Pouraghdam, 2008: 9).

In spite of the deep differences in organizational beliefs and regimes of various political-religious denominations, they are trying to make an important step in gaining US and UK support by creating a comprehensive theoretical framework and providing common ground against the system.

To destroy the dynamic culture of Shiism, including the enemy's tricks, the creation and dissemination of sects and groups such as Sufism, Bobby, and Baha'is. Today, in our written, visual and audio media, we are witnessing the production of a variety of so-called uncivilized knowledge of revelation; mysticism which has certain symptoms, and instead of disconnecting the audience and avoiding it from the world's evils, most of her isolates and instead of relieving her suffering, she stupefying.

Over regional powers, which have declared one of their reasons for confronting sectarian strife, have become a factor in expanding some sectarian tensions. On the other hand, the United States (in a hegemonic system), with its emphasis on imported security, tries to change the socio-political engineering of the region in accordance with the goals of the domination system, one of its preconditions being the spread of ethnic nationalism and sectarian conflicts.

Especially since the Middle East's sociological context is completely in the midst of sectarian conflicts and tensions, and the possibility of a war between the sects in the Middle East in the near future rather than the war between countries, it is unlikely that Clear and obvious examples of this can be the growth of some extremist and Habibian ideas about opposing Shi'ism in the region. Another point to note is that the fight against sectarian extremism has become a pretext for the role of territorial sovereignty of the Islamic countries, which can include repeated attacks by US fighters in Pakistan, Somalia, Sudan, and so on.

### **Causes of the tendency towards sects.**

Deviation from the beliefs and occasional appearances of sects and religious groups is not a new phenomenon. What adds to the danger and consequences of this diversion is the speed and the way of transferring new beliefs and beliefs all over the world, which makes it possible to quickly find out the advent of a sect of supporters elsewhere in the world. Many sects believe they are more genuine and active.

In the past, the sects consolidated their foothold by attracting so-called marginalized members of the community, without the dependency of disillusioned and dissatisfied people in any age group, but today's sectarian groups have come up with a way of dealing with people's convictions Professionals who go beyond the framework of the mainstream of the community. Most of them are young people; perhaps the reason young people tend to these sects is the excessive freedom they have to attach to

these sects, perhaps the reason is the massive mass media that lead us to the events and thoughts in the shortest possible time All over the world. A widespread cultural extension, which is the prerequisite for the existence of a definite and massive mass communication infrastructure, provides the most remote culture in terms of time and space for imitation "(Seyyed Mohammad, 2006: quoted from Sheferz, 2004, p. 134).

In our country, Iran, the Council for Public Culture of the country from 2004, examining the causes and factors of the growth of associations and diversions, summarized the following and identified these effectively:

1. Avoiding advertising from philosophy and thought and interference Between Superstitions and Innovations in the Sphere of Religion.
2. The legal vacuum and unclarity of the limits of the activities of these groups.
3. Lack of coherence and coordination for expert and legal encounters with these organizations.
4. Disturbances and social and cultural problems and mental and psychological pressures of people in society.
5. Political, historical and economic factors.
6. Revival of religious occasions and religious mourning
7. The prevalence of certain sports in the community, such as yoga and ...
8. The occurrence of Abnormal Sinful Behaviors in Society
9. Developing technology and information services and easy access to information from these organizations
10. Increasing the activity of imported sectarian and new spirituality (Moghaddam, 2007, p. 3).

Many of the sects that are operating in Iran today are inviting spirituality to the promise of meeting with God, the experience of mystical revelation, intellectual and spiritual relaxation, and the immediate understanding of God within, entering into spiritual factors, a world full of love and peace

and friendship, achievement of truth and ... to their followers. And with regular planning and launching classes and training courses and the use of so-called spiritual influences, and even camps and domestic and foreign travels, followers have kept their hopes and hopes for this, and the mysterious and calm, Instilling principles such as belief in reincarnation and revelation and self-orientation of Vera and weakening an individual intangibly to his principles and beliefs, and without inducing his bias and tenderness, he induces his ideas and changes his line of thought.

Some also break down the socially defined norms and invite the moral fragmentation and experience of illegitimate sexual pleasures, the use of alcohol and drugs, hallucinations and dressings, stimulant and selfishness, and even the promotion of violence and crime and the so-called "gaining energy" of these magical and evil manifestations can somewhat be of interest to those normalizing youth who are generally afflicted with depression and internal discomfort and intellectual vacuum, loneliness, and emptiness and self-alienation, causing further forgetfulness, and ultimately, destroying the spirit and body and their thoughts, since the activity of these sects is mostly of non-religious nature and of colonial purposes, and their actions weaken the principles and beliefs of the people and mysteriously and change the opinions of the people, and finally, the function of some of them may cause disrupt the order and security of the society, therefore, the establishment of the order and security of the society, the vigilance and awareness of the security apparatuses, the prevention of complications from the teachings and function of the sects should help.

### **Strategies for containment of sectarian tensions by the Islamic Republic of Iran.**

The awareness of the political-ideological organization by the various officials and people about the nature of diversions, goals, plans, ways of attracting people, explaining they are misleading from the perspective of Islam, the problems and consequences of promoting and spreading them among people, by seminars, meetings, conferences and information through mass media.

Increasing the Cultural Consultation of the law enforcement with Islamic scholars and thinkers to inform the public about the common goals of the West, to change the political, cultural and social fabric of Iran, and to promote Islamic mysticism and to justify and encourage young people to Islam, with innovative and constructive methods.

Sectarian pathology, within the country and the region, with the prominent role of agents in border provinces and cultural-information advisers with other organs and intelligence agencies. Regarding the expansion of sectarian organizations, any pathology, neutralization, and containment of sectarian threats require cooperation with the countries of the region, which can be realized through Interpol and other related institutions.

#### **More efforts of the agents to prevent the activities of the sects.**

Bilateral or multilateral security agreements with the countries of the region to deal with sectarian extremism can be defined as a package.

Request and follow up of the authorities to reflect the humanitarian and terrorist actions of these groups in the European countries of France, Germany, Italy, the Netherlands and Sweden, where the concentration of these groups in these countries is greater, which of course must be cultural consultations of the strategy Specifically.

#### **CONCLUSIONS.**

One of the functions of religion is coherence because it deals with the ethics (offences and punishments caused by violations against them) and ties the faithful to one another.

Many sociologists believe that religion, through an agreement between humans, brings a kind of harmony among them. The social role of religion is essentially in unifying people. Religion increases the cohesion of community members and social requirements and contributes to unity among the

majority of society. Religion guarantees a widespread agreement at the community level because values that are the basis of socially systems are shared among religious groups.

The importance and influence of religion in maintaining consensus and agreement has been mentioned in Marxist views of religion as a factor in preserving the current status and in defense of political institutions and inequality, and even the question has been raised as to whether religion prevents changes and social reforms are not it.

According to the said articles, the fundamental question is whether religion always maintains the integrity of its sector? In response, religious sectarianism is one of the factors preventing the function of the integrity of religion. In this regard, religion is similar to a fault line and social cleavage, which leads to the division of the citizens. Religious sects divide people into several sections and groups. According to Georges Simmel, in the sects, certain forms of structural interaction are dominant. Sectarian behavior is based on the belief that the members of a sect share in one mysterious and unique knowledge, and thus go beyond the everyday world of the universe. This will lead to the exclusive attachment of the members of the sect to each other and the avoidance of non-sectarian affairs.

On this basis, all non-sect people are "strangers" who should not interact with them because they are in the world and a dignified position and do not deserve cooperation, sympathy and cooperation with the members of the sect. This is the most important and, at the same time, the most elemental negative function of sectarianism. The importance of this is because this kind of sectarian attitude and behavior treat others as deserving of any inappropriate treatment (from lack of communication to physical elimination) and, as a result, create grounds for separation and disunity on the community scene. The types of hostilities and evils are due to the rule of such patterns in the sects.

Denominations are the source of diverse patterns of diversion and abnormalities and use various types of incentives and factors to recruit new forces or create conditions for their continued membership. Sexual trafficking, austerity behaviours, youth seduction, suicide and mass exploitation, victims and abuse of financial and economic resources of members, and even sexual exploitation of them will exacerbate public disturbances and reduce the sense of social security. It can be said that sects are a place for the appearance of a variety of criminal acts. The leaders of the cult also provide the context and conditions for the incidence and prevalence of these operations and teach them.

Thus, sects, through the deepening or creating of social gaps and the use of deviant performance, disrupt the social order and reduce the sense of public safety.

One of the factors that play an essential role in determining Islamic convergence and unification is the intellectual elites of Islamic countries. If interaction, understanding and dialogue among intellectuals in the Islamic world are on the increase, it can help effectively to approximate the religions and the convergence of Islamic countries. First of all, it seems that the issue of understanding and approximation between views among religious sects of Islamic countries is more important. The issue emphasized in the teachings of Islam and the Islamic revolution. In the teachings of the Islamic Revolution, emphasis is placed on the concepts in which the intellectual, empathy, and coherence of the Muslim elite community are emphasized, and it seems that the interaction and understanding of intellectual elites in light of the principles, principles and teachings of Islam and revolution can include There are many opportunities and opportunities for the convergence of Islamic countries. In this regard, Islamic Iran has not only promoted the doctrines and values of unity but has also acted in practice to strengthen the environment for understanding and converging views.

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