

The Structure of Global Religious Market and its Role in Producing Religious Violence (With a Case Study of Iran)

Mehran rezai
Jihad Daneshgahi
Mashhad
Iran

Keywords: Global Religious Market (GRM),
Competition, Minimalism of Messages, Religious Violence

Abstract: it is my pride to participate in CESNUR conference, which is the best way to express our view points from the entire world. It is my pleasure to participate in main problem of our world, which disturbs all of us, who are looking for a world without violence.

In this paper I will discuss about the structure of globalization in terms of religious communication. I reduce this communication to the notion "Global Religious Market". The "Global Religious Market" (GRM) requires some limitations for interpretation of religious texts in general. Islamic texts, in particular, have to be interpreted according to these limitations, that is, framework of communicating. This process goes to minimize the first message so long as it can be suitable for "Global Religious Market". If such minimizing in general is a required condition of communication, then we must adapt our original text to these limitations. And here arise the main dilemma especially for Muslim: In one hand you must enter to Global Religious Market and respect the rules. And the essential rule of market is "to attract the audiences". But in other hand, if such global community is subjected to marketing rules of communication, then interpretation of text is subjected to these rules too. But do these rules have co-existence with Truth and doctrines.

I will consider this paradox in my case study. I suggest that through this framework we can closely understand what extremists think.

Introduction:

Adam Smith suggests religion laissez-faire is the best way of reducing religious conflict, (Smith 1992/1139). If all religious organization coming in one market together, they have to compete in order to attract their audiences instead of conflict with each other. Generally, the requirement of economical communication depends on peace and tranquility. Public tranquility is available through a kind of economical competition. In a developed market which is composed of small producer,

...each teacher would no doubt have felt himself under the necessity of making the utmost exertion and of using every art both to preserve and to increase the number of his disciples" (Smith 1992/1138).

So we can see serious competition between religious organization to find rational and justified way according to public interests. Public interests and demands require moderation of religious teachings in terms of public rationality. Such competition to attract people helps religious organizations to find reasons to justify their claims. So Smith predicates that, under these circumstances, might in time probably reduce the doctrine of the greater part of religious organizations to that pure and rational religion, free from every mixture of absurdity, imposture, or fanaticism... (ibid/1138).

Nowadays many years after Adam Smith, by increasing competition between global religious markets, a kind of religious market is established, wherein many thousand of

religious organizations compete with each other, in the world. So we can see religious participation is increased. It is good news for economical approaches in religion studies. We can comprise it with economical market, where competition causes briskness and growth (Jannaccone, L.R, 1991; Stark and Introvigne, 2005). This indicates universality of economical rules in religious market.

Nonetheless the rate of religious violence and conflict are increasing, as well. We can see religious conflict between Muslims and non-Muslims in the world, every day. Is it the counter example of economical theory of religious market? How we can explain the developed process of conflict in our age on the basis of religious market?

There are, however, many works that deal with terrorism and fundamentalism by rational choice theory (Jannaccone, 2003, 1997 and Kristen Monroe Renwick and Linda Haddad Kriedie, 1997) yet we are going to focus on the religious market in global form, and its role in producing religious violence.

Global Religious Market (GRM)

We will focus on the dimension of globalization, with which religious organizations are occupied; I mean conveyance of messages as non-material commodity in religious global market. Such market is identified by relations between religious media and their competition. So we will assume the globalization as globalization of messages¹. Global market means one market where every message is speedily conveyable. Global religious market: GRM, are an area where competition among religious messengers maximized, the area where every market links together and shape a unified market.

We will consider global religious market with focus on competition as keyword. According to religious market notion, competition adjusts organizational behavior with demands, so far as ineffectiveness of Clergies regard to demands of believers leis bellow the surface (Jannaccone, 1997/40). We can say Competition followed by the same standard whether secular or religious (Jannaccone, 1991/157).

Competition strategy primarily requires two items: reducing cost and showing differentiation of commodity. Both or one of them constructs a competition strategy. Organizations, in religious market, are reducing costs or showing differentiation of their messages in order to compete with each other. Emphasizing on specialty and different side of messages (show differentiation) and/or following adaptability of commodity with needs of consumers (reducing cost), both involved in a competition strategy.

In regional religious market followed the role of competition to increase religious participation (see Stark, R and M. Introvigne, 2005). But this competition is usually regional rather than global. In global religious market there is the same relationship, however, in larger scene. Individuals and groups in the global market can choose their religious orientation from a rich variety of options rather than merely accepting the specific sacred canopy transmitted to them by their family and friends in early childhood (Kurtz, Lester. R. 1995/p.12)

Inoue Nobutaka has considered a model for GRM. He focuses, however, on relationships between "leader" and "follower" or producer and consumer. Since globalization technologies facilitate individual to compete with traditional producer, He believes distinction between them will become ambiguous. We will be agreeing with him if we consider the authority of individual, which is arrived by inexpensive technologies such as Internet.

Nobutaka shortly refers to reduction of messages according to demands which may lead to wavering faith (Nobutaka 1997/10). We concentrate specially on this matter; reducing cost as a competition strategy in GRM. Negative propagation in GRM impels religious organizations to find a new way of reinterpretation or retreat of earlier assertions, hereby they are reducing cost of believing for consumers. New attitudes of religious organization regarding "right of women", "human right", "new scientific discoveries" are instances related to reducing costs in order to be compatible with global demands.

The problem of homosexuality is a good instance. The great religions traditionally are well known as enemies of homosexuality. But nowadays we can see meaningful changes in their assertions regarding homosexuality. Participants at the xxiii world conference of international of lesbian and gay association (ILGA) welcomed a message of support from His Holiness the Dalai Lama recently. He refuses violence against homosexuals and defended "full recognition of human rights" (Miller 2006). It is completely contradict with early traditional statements even of Dalai Lama².

Similar adaptation occurred in Christianity. Although Vatican insists on the earlier opinion in connection with homosexual marriage, but at the same time there is some transformation in Christian opinion regarding homosexual rights³. We can easily see development of gay and lesbian branch of Christianity and supporting of them by some other Christian media (Lesegretain 2005) and as Vatican confesses, increasing numbers of people today, even within the Church, are bringing enormous pressure to bear on the Church to accept the homosexual condition as though it were not disordered and to condone homosexual activity. (Cardinal Ratzinger 1986). Nowadays, we cannot find any church which command to bother homosexuals, but we can see some moderated claims about homosexuality compared with traditional claims.

Limitations of GRM for believers

Negative propagation, as we mentioned, requires expensive price, therefore impel organization to reinterpret text and earlier assertions. For this reason global religious market (GRM) in itself is a risky space. In global form of communication, competition with the other organization becomes more serious. Consequently religious organization has two options: cutting the ways to new world or entering global religious market and competing with other competitors. Although the previous is more utopian, realities make organizations to follow the latter. Global relation has complicated structure. If we want to cut our connection with global religious market, we should to cut every connection, include global technologies, media, and generally every form of international relation that connect us to the world. Globalization is complicated with economical, political and technological relations. Even if we haven't any connection to global religious market, religious life is affected, simply through other cultural media as Cinema, Literature and Science. In other hand Religious organizations haven't authority to convince directly communities to stop other forms of global relations.

It is evident, however, that in our age still religious organizations have somehow authority in human societies. We can still believe in post secular society, wherein religion has still power to influence social affairs⁴. But the golden age of interference of religious organization really is over. It is obvious that their authority cannot be comparable with middle ages. The alternative approach, therefore, is unavoidable.

For this reason religious organizations are looking for other ways of protecting believers which is related to type of flexible missionary. We can see flexibilities in adaptation of churches with modern science or of Islamic law with new condition of law making.

We can regard it as an issue of communication; everyone censures something which is not suitable socially, and monitors his or her message according to situation. Two people regulate their messages in framework of limitations which exist in the mind of the other. Dialogue enables us to know which taboo must be respected.

In religious texts (as Jewish, Christianity or Islam) there are many statements and propositions. Some of them apparently are uttering and some of them are concealed. Nowadays we as Jewish or Christian usually don't speak about creation according to Gospel as objective description. And in this time Muslim rarely defend death sentence as necessary. How the religious organization and the individuals put some statements before other one? Straightforwardly, scientific authority prevents us to judge about physical phenomena as earlier time. Market is affected by science. Also our expectations of juridical system are changed. Therefore death sentence is rarely asking for.

This adaptation has initially regional form. We have to respect limited demands of small group of consumers. But this process goes to minimize the first message so long as it can be suitable for GRM. If such minimizing in general is a required condition of communication, subsequently we must adapt our original text to these limitations. And here arise the main dilemma for believers: in one hand you must enter to GRM and obey the laws. And the essential goal of market is "to attract the audiences". But in other hand, if the global community is subjected to market rules of communication, consequently interpretation of text is subjected to these rules. But do these principles have co-existence with Truth, religious faith and purposes of the holy texts which are believed?

Conflict sometimes caused by challenge between realities that there exist and doctrines and values that are believed. Logically this paradox could be solved in two manners.

1- Adapting text with communication (; censoring of the text according to restrictions of GRM), or adapting communication with text (; censoring of communication; having limited communication with the world; censoring of Internet, satellite and other media),

2- Set aside the communication (fundamentalism and violent reaction against global condition of life), or set aside the text (secular view point).

In first way we are looking for adaptation as realistic solution. And in alternative way we are searching for two excluding approach.

Minimalism which is referred is secure so long as text is flexible and open to change. But every religiosity certainly has special orientation toward the Sacred like text and doctrines. The guideline of GRM probably leads us to evaporate the Sacred. In Globalization age minimalist conditions of communication have been developed. And our boundaries are mixed. If before you had to minimize the message of text according to the small society and through this way reduce something of text, nowadays you have to minimize it according to the greater society or Global world and reduce many things.

Therefore step by step resistances to this procedure rise in religious society. Violent fundamentalism is a negative response to this dilemma. Obviously violence is one reaction against minimalism of GRM among other options; there is not any causal relation between development of GRM and violence. We take into consideration this process as sphere or structure in it other motives of religious violence like theological one, can be appear.

Considering the Case of Iran

Considering this case we have to mention some specifications:

1- We will refer to two items in Shi'a Islam, by which the limitations of communication in GRM will be clear. In Shi'a Islam searching Truth is depend on Koran and Immams. Koran is directly revealed from God and Muhammad and his household are means of understanding meaning of it.

Such theological remarks introduce text and principles (all of statements include verses of Koran and Hadith) as sacred things on which the belief is funded.

So when in GRM we have to make a decision between four options as a bow, theologically in the mind of Muslims the way of adaptation isn't the first option. In such situation minimizing the text according to demands isn't the easy way, so fundamentalist approach can more easily solve the problem.

2- Of course radical reaction isn't absolute and as it will be followed because of other theological elements, Shi'a theology could be flexible in GRM. Through such potentiality of Shi'a theology and shi`a fiqh, Immam Khomeini started the new period in Islamic interpretation which is compatible with demands of GRM. We're going to consider it later.

3- Other note is that religious organization and political organization in Iran are unified. Therefore because of direct relation of political system with global circumstances, religious organization automatically is affected. So we will use the term "religious-political system" to attend to this speciality.

Our narrative has five parts: 1- special demands of GRM drive religious life to obey similar forms, which depends on reducing many things to adapt with global market message. 2- One part of theology let to adapt holly text with newer demands of communicating in GRM. 3- Political-religious organization by this conception of theology goes to adapt with GRM. 4- The other part of this theology leads some believers to extreme reaction. If we deal with religious texts and its principles as constant things that we couldn't so easily change them. Therefore appears contradiction between ideas and realities. 5- Finally, we have two options: cutting ways of global communication or (when believers understand impossibility of this project), violence against origins of such contradiction.

Transformation toward global demands

During 20 years a later in Islamic juridical system has been raised a lot of transformation in looking for adaptation with contemporary requires. Islamic rules dynamically absorbed in new condition which was required. In theological foundations of Shi'a juridical science (Fiqh), there is a base of toleration. This base expressed by Imam Khomeini as "principle of Expedient" (Asle Maslahat) by which Islamic legislator (Faqih) can interpret the holly text in terms of new limitations. According to Shi'a juridical systems text can be interpreted simplifying Muslims live⁵. Reconsidering earlier principles in terms of limitations of Muslim life normally doesn't lead to alterations so that make angry believers. Nonetheless adapting text with new demands of GRM gradually let intellectuals and politicians go further⁶.

Such process of reinterpretation of text during President Hashemi Rafsanjani and President Mohammad Khatami were authorized. From limited relations with other countries to developed relations with west and east, was advanced an especial process. Firstly Imam Khomeini suggests open relation with all of government as a diplomatic strategy, "which is religious as well as reasonable"(Keddi.R.N. et al 2002/356-58). President Hashemi followed such diplomacy. Naturally precondition of improvement global relations depends on adapting with some global expectations .Such strategy needs to reassess some parts of internal political system. "Expedient principle" facilitates politician (one of them Hashemi) releasing earlier limitations. Reducing limitations for women's hijāb, women's activities, relationships between boys and girl in academic centers, privatization of economy, and other reformations enabled political-religious organization to adapt with global limitations. President Hashemi was well known as "leader of development" in Iran. In his latest manifestation during presidential election he introduced his program as "passing to democratic development"(shargh 1384/2). His nearest favorites (include his minister and consolors during his activity as president) which were named in Iran as technocrats, recently named themselves as "liberal democrat"(shargh 1385/4); the title that used before as political curse to condemn dependence of a person or group on western values.

Khatami followed this procedure rapidly. The idea of "dialogue between civilization and cultures" as foreign diplomacy functioned as a means to reduce conflict between Iran and other countries. In other hand the idea of" civil society" in internal policy, provided theoretical program in order to develop liberty and democracy. Khatami is manifestly known as prominent figure of the reformation movement in Iran. Reformation movement is compatible with global conditions and followed global values as human rights, liberty, women rights, and democracy. Through this way Reformation movement played an important role to adapt with global demands⁷.

Social values followed the similar procedure. Accepting secular norms are seeable in empirical data which collected in one of the famous sociological work in Iran (Rafi Pour 1998). According to its report, transformation of values was appeared in 1983; coincident with Hashemi's period. Author shows, as a result of cultural management and what he sometimes called "western cultural attack" (P.p 255,260,261,263), religious believing are reduced during 1982 to 1988 from 89.2% to 43.2 % (p.168). Because of capitalism in political management, was developed secular values instead of religious one.

The other research, by text analysis method, shows how the rate of revolutionary values in journals, which typically reflect audience's interests, is diminished (Hajilory 1380). Journals reflect audience's interests, so we can result that audience's interests are changed. The transformation from non-material values to material values is considerable from 1981 to 1986 when newspapers moved from the values such as jihad (shahadat talaby : seeking martyrdom) , supporting people who are oppressed in the world, praying and spirituality to improvement and progress, development, welfare, nationalism and so on(Hajilory 126-140).

Ansare-Hezbollah:

The first violent reactions to this transformation emerged during 1983. Some events as violence happened in Iran which is attributed to religious motive. Ansare- Hezbollah is known as the most important group attributed to such activities. They usually conceived as hardliners who strictly adhere to their opinions .

Ansar are well known as extremist group which always emphasis on their religious aims to verify society. Ansar-hezbollah obviously accepts their displeasing of Polis's acts and juridical systems to perform Islamic law and its commandments⁸. In other words such violence is happened because they believe in inability of juridical system to perform Islamic laws. Therefore usually juridical system calls them as obstinate person, who will willfully perform laws. There is more detailed information of Ansar-Hezbollah`s activities, Therefore we focus here on them, however more instances are ready to deduce the same conclusion. The terrors of women in Mashhad and Kerman are other similar cases that we ignore them.

According to Ansar`s analysis, history of their emergence return to the president Hashemi`s period; When the economical process is began and open relation with western countries developed. Ansar-Hezbollah claims when western culture entered to Iran, they "spontaneously set up to conflict against what are against Islamic values"(Ansar's website). They report that their emergence is caused by westernization which started by economical process in Iran. In this epoch we can see minimalism of text in terms of global demands.

Ansar`s violence firstly as appeared against Dr. Abdulkarim Soroush; he was assaulted by Ansar at Tehran university (Tehran University); the outstanding intellectual whose essential idea consist in adaptation of traditional understanding of text with new global changes in epistemology and politics⁹. Soroush, who has revolutionary background in Iran, disagree with reconstruct classical Islam in a new era. Muslims must to reconcile their understanding of religion with changes in the outside world. In order to achieve this reconciliation, one must accept the inevitably of changing human understandings of religion.

This approach is searching for expand of Shari`a in framework of perspectives which are in action and has power to justify. Soroush is well known as an origin of reformation movement in Iran, which tried to achieve such reconciliation in social and political sphere.

The other famous reaction against political tolerance in Iran consist their reaction to Hijab. They said: Islamic Hijab isn't respected after president Hashemi. Nonetheless

police did not follow such lawbreaking. During president Khatami this procedure was continued but we were forbidden to do anything against it and still (during Ahmadinejad) we are forbidden again. In the latest reaction, in their public demonstrations (Ansari 2006b), they claimed that: we protest against this lawbreaking (i.e. don't respect Islamic dressing), now, if the government allows it we're going ourselves to conflict with it.

Tolerance of religious-political organization in such instances is understandable because of determined demands of global world, which limited government's choices. On the other hand the intellectuals and theologians by deep understanding of epistemology, Hermeneutics and Interpretation and Shari'ah, maybe accept this process, but emotional attitude of believers could not follow their reason¹⁰. Infinite reduction of text and values is a serious risk, when we enter to the area of GRM. Contradiction between former Doctrines with newer one obviously appears in mind of believers. So if this process goes further this alienation for believers will be strong and crisis. This crisis actually happens during president Khatami, when religious-political system was seriously initiated in global market and accepted many changes compared with the past. In this period most attacks on intellectuals happened. Attack on Tehran University's Dormitory (1999) (UNHCR 2003), meeting in Kermanshah(2002)¹¹ and other events which have religious motives or attributed to religious groups¹². Such as Terror of Saeed Hajjarian(2002), and some organized terror against women (as prostitutes) in Mashhad(2000-2001) and in Kerman(2001-2002), which did not pertain to Ansari but was happened in order to refine society. Killers in those cases conceive their motive as religious or related to religion¹³.

"Enjoin good and forbid evil" is a theological term that justifies going to violence. We can assume it as accelerating conception for them. They claimed the realization of Ansari Hezbollah's program depends on "enjoin good and forbid evil"(Ansari). Theologically enjoin good and forbid evil finally lead to violence. In the first time, however, the religious duty of "enjoin good and forbid evil" consists in indirect reference to good and evil and in second time direct attention to good and evil, through speaking, is advised. Now, if one person insists on evil, gradually, under circumstances which are explained in detail (see Nouri Hamedani 1367) it is permitted to select violence in order to enjoin good and forbid evil¹⁴.

It is also the theological keyword which illustrates why hardliners sometimes lead to violence. The motive of such violence depends on their interpretation of divine principles and the degree of risk which they feel for their beliefs. After the especial transformation of president Hashemi, Ansari feel risks of new transformation, which is followed by Government as development project. It explains general structure of emergence of Ansari. But the other key to understand them is related to theological justification which they used, i.e. "Enjoin good and forbid evil" that helps them to shift from realization of risk to conflict.

In the beginning presidency of "Mahmoud Ahmadinejad" they published a famous manifestation titled "new age, our responsibilities". They said Islamic Government as well as other Government cannot suffer attack on his Foundations. Ansari believe that tolerance of intellectuals has no end, so they questioned about redline of tolerance (Gooya news 1384).

They use especial terminology to describe what they feel. They say gradual falling down in procedure of tolerance is similar to "*violate people's religious chastity*". Such emotion

show growth of two contradict process: determine minimalism of message in GRM and increasing extreme attitude that understand minimalism as violate against religious values. Naturally violence brings violence.

Conclusion

Paradox between text as the sacred and global market of message as economical place, theoretically lead to incompatibility of our demands: incompatibility between our faith and new demands of global market. In one hand we want to preserve our beliefs, and in other hand we are enforced to carry out a transformation of our beliefs, text and principles through economical criteria of global market. As much as our dependence on beliefs is deep and global limitations of communication are developed, (for example by accelerating process of globalization) possibility of conflict is more serious. In such situation conflict is unavoidable.

I think religious market theory can consistently describes contemporary religious conflict. One model of it may be composed of two parts: global religious market as structure of religious violence and internal causes and motives to choice violence as a suitable way, include theological, psychological, sociological or economical motives.

These researches that deal with the internal motives, describe some parts of this complicated problem. Moreover structure of GRM impels all regional market of messages to follow unified form of propagation and conveyance of message. Competition to arrive more audience requires a strategy that gradually guides a religious organization to lose some parts of doctrines and holly texts. Minimalism of GRM radicalizes the potentiality of conflict. All of internal factor like personality, theological conception and so on, as potentialities must add to the main structure which actualize conflict.

Consequently combat against terrorism may be consist two remarks:

- 1- Expensiveness of global relation for believers, who feel GRM requests expensive price; i.e. Reducing holly text and doctrines infinitely and
- 2- the personal specialty or theological interpretation of text sometimes hasn't sufficient flexibility in order to be adaptable with demands of GRM.

Notes:

¹ In five meaning of Globalization which is mentioned by Jan Aart Scholte (2000/ 361) sometimes globalization means internationalization, deterritorialization, universalization, refer to relationships between regions and countries. And sometimes it related to westernization and liberalization that means transferring a special cultural commodity.

² He believed good sexual relation between man and women. But now his opinion is changed (Miller).

³ See for example the second ILGA annual report 1996/97 that shows how Christian world in this year was adapted with homosexual rights.

⁴ In "post secular society" which Habermas discusses it, the role of religion is accepted emphatically. Yet such remarks include more reviewing of its role in framework of new society which need seriously to tolerance (Habermas.J 2005). Normally it doesn't mean return to back.

⁵ Abou Mosaab Alzarqawi in one of his manifestation expressed his dislike against "expedient principle" that is declared with shi'a clergies. He considers it only as an excuse of justifying democracy (Alzarqawi 2006). Obviously such resources must verify still, but until now these resources are origin of his follower and are resources for such remarks.

⁶ By this ability Imam Khomeini in an important juridical command (Fatwa) allowed working women as speaker in Radio (Rajayee 116). This revolutionary departure in reinterpretation of Islamic text was compatible with Imam's theoretical arguments to interpret of juridical principles which allowed Islamic legislator (Faqih) to consider different situation and harmonizing latter principles according to newer conditions. By this principle religious organization could harmonize a many of latter principles with modern limitations. So demands of modern world guide religious interpretations of juridical issues to moderate and to some extant modern alternative such as controlling reproduction (Rajae 119) use of human body for the study of anatomy (p 119) and some women's liberties. Imam Khomeini opposes to traditionalist's objection respond: I feel it necessary to express my despair about your understanding of the divine injunctions and that of the [Shi'ite] traditions...the way you interpret the traditions, the new civilization should be destroyed and the people should live in shackles or live forever in the desert(Khomeini 34-35). He believes that several juridical view points could be expressed even if they seem contradictory (ibid 46).

⁷ Hamid Reza Jalayee Pour as an outstanding academician, who participates in reformation movement, analyzed this movement (Jala'y Pour 1381/155-82) and show reformation movement caused by adaptation with present realities of modern world.

⁸ Displeasing on Ansar is appeared in their analysis or their emergence that include trying to combat against corruption in society (Ansar's Website) and extremists in Kerman followed to perform what police couldn't do that (Rafi zadeh 1382).

⁹ "The Theoretical Contraction and Expansion of Religion: The Theory of Evolution of Religious Knowledge "(Sorush 1373) is his famous work in Iran which was origin of social and political movement in contemporary Iran. He suggests that human knowledge and naturally the understanding of religious texts subjected to developing of other knowledge like Science, Philosophy and so on. So when other discipline of knowledge developed and accept other set of proposition, the discipline such as understanding of religious texts must be renovated and compatible with other part of human knowledge. This globalism approximately is one model of globalization in theories and disciplines of knowledge. It takes theories as international agents to communicate each other.

¹⁰ I don't like to say this level of interpretation by believers is lower or intellectuals are higher but the matter believer's sacred conception regard to text while the intellectuals and some times theologian don't regard it such.

¹¹ I mean violence that happened because of a meeting of Latif safari (reformation political active) in Kermanshah. This violence is reported by Governor-general (Mardom Salary 1381/2)

¹² We can see one chronology of such events in Qom (religious city in Iran). During 1377-84 at least six meeting by reformation intellectuals is delivered, that was going to violence. See Kargozaran(Persian news paper)(1385). Such attacks is attributing to "Force Groups".in Iran "Fors Groups" is an anonymous name that usually is associated with Ansar in mind of people, when Ansar are indirectly referred.

¹³ In case of Mashhad, killer claimed that he wanted to refine the society which was full to decay and obscene act. He has killed women who they had "Bad Record" by Polis as prostitute according to Islamic jurisprudence such person (Prostitutes) must be excused. But actually we can rarely find such cases in

which a woman because of sexual intercourse is executed. So they think polis couldn't to perform. And in following performing Islamic law they usually are looking for arbitrary way.

Kerman organized group followed religious aims, as well. They tried to do some terrors against prostitutes. And their aims include reforming the society as they claimed (Ghanbar Pour, Sina.1385).

¹⁴ Although there is always some extremist claim about jihad and enjoin good and forbid evil but generally at the end of them violence consequently maybe come. Jihad firstly means trying to following good and Truth and propagating Truth and good into others (Abid Ullah Jan 2004). And enjoin good and evil also have such meaning. Such way of forbid is open to believers and jihad as violence against koffar (unbelievers) depends on Enjoin good and forbid evil (Campo. Juan 1999/520).

Bibliography

- 1- Adam, S (1995). *Welfare of Nations*. World Greatest Classic Books [CD-ROM], 3.rd. Electronically Enhanced Text, Copyright 1991, World library Inc.
- 2- Alzarqawi.A(2006)."Clarification of way of criminal person"(Arabic). *Amazing upload*, from: <http://www.aupload.net/g91h0s47aybpf3tjq18rz2mn5.html> (14 jul.06).
- 3- Ansar(2006).*Ansar`s Website*.about us. retrieved September 2,2005 . From <http://www.ansarehezbollah.org/aboutus/default.asp>
- 4- Ansar(2006b) View point and reactions.*Ansar-Hezbollah`s Website*.retrieved February 23,2006. From <http://www.ansarehezbollah.com/news/default.asp?CA=105>
- 5- Abid Ullah Jan (2004) Demystifying jihad. *The Independent Center for Strategic Studies and Analysis*. Retrieved February 2006. From <http://www.icssa.org/JIhad.pdf>
- 6- Campo. Juan .E. (1999)." Islam". In *Merriam-Webster's Encyclopedia of World Religions*. Wendy Doniger (Editor). Merriam-Webster.
- 7- Cardinal ratzinger ,joseph and Alberto Bovonet (1986)" Letter to the Bishops of the Catholic Church on the Pastrol Care of Homosexual Persons", *Vatican*. The Roman Curia. Doctrine of the Faith. Retrieved 12 February, 2006. From http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19861001_homosexual-persons_fr.html
- 8- Gooya News (1384/2005)." Ansar`s Manifestation: New Age,Our Responsibilities" in *Gooya news*.1384/5/18. Retrieved Jun 7, 2006. From <http://azad.gooya.name/politics/archives/034476.php>
- 9- Ghanbar Pour,Sina.(1385/2006)." Sale 81, Zanan dar Poosheye Hvades"(Persian). *Zanan* (E-Magazine). Retrieved February.2006. From <http://www.zanan.co.ir/social/000368.html>
- 10- Habermas.J (2005)*Religion in the Public Sphere*.lecture in San diego university. 11-Mar-2005. electronical version.retrived 23 Aril. 2006. from http://www.sandiego.edu/pdf/pdf_library/habermaslecture031105_c939cceb2ab087bdfc6df291ec0fc3fa.pdf
- 11- Hajilory,Abdolreza(1380/2001). *An investigation to transformation of values after Islamic revolution* . Tehran:daftare Nashre Maaref.
- 12- Iannaconne.R.L(1991)."The Consequences of Religious Market Structure". In *Rational and Society*, vol.3, No.2, April 1991 156-177.

-
- 13- Iannaccone,L. R. (1997)" towards economical theory or fundamentalism". *Journals of institutional and theoretical economics* (JITE) Vol.153, P.p 100-116
- 14- Jannacconne (1997). *RATIONAL CHOICE: Framework for the Scientific Study of Religion* in Lawrence A.Young(1997). *Rational Choice Theory and Religion*. New York and London:Routhledge, P.p25-45.
- 15- Iannaccone,L.R. (2003) *The Market for Martyrs*. Presented at the 2004 Meetings of the American Economic Association, San Diego,CA.
- 16- ILGA (1997) *The second ILGA annual report 1996/97*, 8 August, Barcelon. From www.ilga.org/
- 17- Jala'y Pour, Muhammad Reza (1381/2002). *Sociology of reformation movement*. (persian) Tehran:Tarhe nou
- 18- Kargozaran(Persian news paper)(1385/2006) "History of Force group's Attacks". 1385/4/20,p.8.
- 19- Keddi.R.Nikki and Rudi Mathew (2002).*Iran and Surrounding World: Interactions in Cultural Politics*. University of Washington Press.
- 20- Khomeini, Rohollah Mosavi(1369/1990)Sharifeye Nur.vol 21.Tehran:Sazmane Madareke Eslami.
- 21- Kurtz, Lester. R. (1995). *Gods in the Global Village: The World's Religions in Sociological Perspective*. Pine forge press.
- 20- Lesegretain, Claire (2005)*Quelle place pour les homosexuels dans l'Eglise ?* . an interwive with Lesegretain Claire,Author of « Les chrétiens et l'homosexualité ». KTO (french catholicTV). 19/10/2005, Heure: 20:50.
- 22- Mardom Salary (Persian newspaper) (1381/220). 1381/3/24.
- 23- Miller, Donald (2006).” Dalai Lama issues statement of support for LGBT rights, Religious leader encourages full equality”. *Qnotes*. Retrieved 20june 2006. From http://www.q-notes.com/Top2006/top08_052006.html .
- 24- Nobutaka,Inoue(1997)" The Information Age and the Globalization of Religion". In INOUE Nobutaka(General Editor), (1997). *Globalization and Indigenous Culture*. Originally published by the Institute for Japanese Culture and Classics, Kokugakuin University.
- 25- Nouri Hamedani,Hosseyin(1367/1984). *Amre be Maarooof va Nahye az Monkar*.Translated by Mohammad Mohammadi Eshtehardi.Markaze Entesharate Daftare Tablighate Qom.
- 26- Rafi□ Pour,Famararz(1998). *Modernization and conflict:an attempt toward the analysis of the isloamic revolution and social problems of Iran*(in persian).Tehran: Enteshar Publication co
- 27- Rafi□ zadeh,Shahram (1382/2003) "Reviewing continues killings of Kerman". *Gooya News*. Retrieved February 2, 2006. 1382 Mehr 22. From <http://news.gooya.com/politics/archives/000367.php>
- Rajae,Farhang(1993) "Islam and Modernity:the Reconstruction of an Alternative Shi`ite Islamic Worldview in Iran" in *Fandamentalisms and Society*.Martin E.(Eds.).Chicago and London: University if Chicago Press.

28- Renwick K.M and L.H. Kriedie (1997). In " the Perspective of Islamic fundamentalism and the limits of rational choice theory". *Political psychology* ,vol.18,No.1,p.p.19-43.

29- Scholte, J. A. (2000) *Globalization. A critical introduction*, London: Palgrave.
Shargh news paper (1384/2005). "My Program is passing to Democratic Development". *Shargh*, 1383/3/10

30- Shargh news paper (1385/2006). "Kargozaran`s defend again Liberal Democracy". *Shargh*, 1385/3/29

31- Stark, R and M. Introvigne (2005), *Religious Competition and Revival in Italy: Exploring European Exeptionalism*, in *Interdisciplinary journal of Research on Religion*, Vol1, issue 1.

32- Soroush,Abdolkarim(1373/1994).*The Theoretical Contraction and Expansion of Religion: The Theory of Evolution of Religious Knowledge.*(in Persian), 3. ed .Serat cultural institute.

33- Tehran University (1383/2004) . Chronology of Tehran University. *Tehran University*. Retrieved March 23, 2005. From <http://www.ut.ac.ir/fa/main-links/historical.htm>

34- UNHCR (2003) Chronology of Events in Iran, *UNCHR Ankara COI Team*. Retrieved February 23.2006. From <http://www.unhcr.org/cgi-bin/texis/vtx/home/opendoc.pdf?tbl=RSDCOI&id=4033ab924>