

**Ultra-Religious Theory of Wish-Actualization as a Comprehensive Solution for Promotion of
Global Peace**

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Abstract

A region that was the origin of many religions in the past is the center of wickedness, war and bloodshed at present and has frightened the world by promoting extremist thoughts. Most strategies of peace and stability dictated by other countries to the Middle East have failed and they had no result other than firing the houses in these countries. Extremist approaches of fundamentalists and religious followers have created modern crises such as attack to helpless humans as cruel rites of Jihad and imposed propaganda and export of beliefs not only in this region but also in the whole world, extending immorality and anti-conscience in the world besides violating human rights. Violence arising from totalitarianism of inherited religions is rooted in individual thoughts and is an intellectual content issue. Hence, taking theoretical research actions is vital to fight terror and violence. In this era, a universal dynamic doctrine is arisen in the period of war and violence in the Middle East that is known as *wish actualization* and integrates all thoughts effectively and has had hopeful results among its followers by relying on exploratory researches and can be an effective solution for peace development. *Wish actualization* doctrine focuses on the similarities by promoting moral teachings and discovering and removing moral conflicts, removing religious boundaries common in the present era and presenting long term practical solutions and removing any biases in religions and thoughts. The final goal of this doctrine is to promote human rights, global peace, social justice and solidarity with all peaceful real and legal persons. In this article, foundations of the doctrine and practical solutions are described.

Keywords: wish actualization, global peace, ultra-religious, human rights

Introduction

The intellectuals and philosophers have long spoken in their works of creating societies which are rich in order, beauty and justice, and called it utopia or heaven on earth. Also, the realization of this great dream has been promised by heavenly messengers. A promise of the day is that love, compassion, tolerance, and justice will spread among all individuals, nations and races of the world the day when the kingdom of God will be deployed on earth.

Since 1901, when the first Nobel Peace Prize was awarded to a Swiss, Jean-Henri Dunant, the founder of the Geneva Convention and the Red Cross, so far, there has been a lot of government-level actions and efforts to bring lasting peace to the world's people to live in comfort under its shadow. The question remains: it is a pity that even with all the solutions that past and present thinkers have put in place to make peace, the "era of terror and panic" is the most appropriate name for the current era. The era that began with the most terrible terrorist act on September 11, 2001, coincided with the "war on terrorism" and the spread of terror in the Middle East, and continues to spread across the globe with the phenomenon of "religious terrorism."

Many of the wars and violence throughout history have been due to religious discrepancies and conflicts between religions. The Thirty Years War in Central Europe between 1618 and 1648 between the Catholic and Protestant religions although lasted for thirty years the conflict of that period continued three hundred years, and its origins caused the long-standing hostility of Germany and France and later became one of the main causes of the two *World Wars*. Religious prejudices caused inspecting beliefs and violence, and many anti-human and terrorist acts. The root of these discrepancies even with the worship of a single God is in the conflict that exists in the instance of surrender to God among these religions, and each of them based on their instances follow some branches. In many cases, the contradiction in these contradictions leads to conflict between religions. Meanwhile, perhaps the most problematic schools are monopolistic schools, which consider other religions to be a total misunderstanding, and know their path as the only way to reach God, which basically causes conflict with followers of other schools.

One of the reasons for the violence is the conflict between monotheistic religions and other rituals and materialists and this historic difference causes constant conflict and violence between the followers of these ideologies. The conflict between Buddhists and Muslims in Myanmar is a prominent example of contemporary period. The Crusades, French religious wars, and ISIS terrorist acts stem from the monopoly of religions.

Many thinkers have come up with solutions to this problem that, in the end, not only did not create a change in the existing situation, but in some cases, they themselves were the source of contradiction and conflict.

Another category of schools are exclusivists who believe that their school is the only correct school, but other schools also have streaks of truth.

Ultimately, there are pluralists who consider all schools to be effective to reach God. In the eyes of Hans Kung, we need more and more than ever a comprehensive mechanism for dealing with global problems. He states that within the teachings of all religions in the world, there are common moral principles that can provide a moral basis for protecting human beings from despair, disappointment and emptiness and preserving humanity from falling into the abyss of distress and incoherence. Nevertheless, the peace situation in the international community is indicative of the ineffectiveness of these strategies.

Today's experience has shown that inclusive and pluralist approaches are not enough to achieve unity among religions and create peace, and the increasing trend of violence throughout the world, especially in the Middle East, is an evidence for this claim. In the meantime, there is need for a new school of thought that can open a new path for peace among religions.

Research Methodology

Undermining false doctrines of religiosity

The *wish actualization* school tries to find the causes of the differences and consider the cause as contradictory branches in different religions in the sense that the main cause of the contradiction among the followers of different religions is not belief in God and Deism, but in the instance of surrender to God. In this sense, for example, Abrahamic religions do not differ in the worship of a single god, but there are differences in the instances of God's obedience and surrender to him, and it has taken place many times that an action in one of religions is an example of approaching God and in other religions, it is an example of polytheism and distancing from God. In this area, friction has taken place among different religions and caused catastrophic wars. These violent beliefs and conventions in some religions, in comparison with other schools, have blocked the path to continuous peace. The *wish actualization* doctrine has led to an efficient and ultra-religious alignment with other ideas and, based on exploratory research, has had promising results among its followers and can be considered as an effective solution to the development of peace and tranquility.

By emphasizing commonalities in religions, this school puts the instances of surrender to God under rational questions and, based on the historical flaws of these examples, tries to reduce violence and disagreement inspired by religions. Due to historical dating and long intervals up to modernity era, religion has undergone many distortions and changes, and in most cases, these changes have contradicted the philosophy of religion, which is the elimination of the anxiety of the community. The passing of time and the occurrence of many distortions resulted in the lack of a high confidence in the authenticity of the orders. Therefore, absolute and unconditional adherence to the implementation of orders and rules is not reasonable. The founder of this school states that:

religion itself is the agent of chaos; how can we protect the conscience, honor and dignity of the human being when we read the history of the past; as a religious, we are ashamed that in the name of God, there were terrible battles and the blood of innocent people has been shed; perhaps, the best reason for the separation of religion from politics is the consolidation of peace, because the religious people, in the name of Jihad and the issuance of religious beliefs, took violent and lethal attacks and abuse the vital tools of religion on the path to the conquest. All heavenly religions had a duty to restore and maintain peace, and if the divine religions, themselves, have caused insecurity in the community, so they have lost their spirituality and legitimacy. The people of the world were victims of lack of peace, metaphysical schools have been instrumental in creating peace in human societies because the creator of the universe is kind to creatures, and never willing to burn humanity in the fire of wars and conflicts. (Boroujerdi, 2014)

The emphasis on neglecting the execution of orders and that God does not have the will to rigor

to the creatures, which is one of the principles of the theory of *wish actualization* based on peaceful ideas of eliminating tension between religions.

Humanity precedes religion

Friendship without belief boundaries between people and peaceful coexistence between religions is a prerequisite for lasting peace.

Make friend, if he is not your coreligionist; comrade means someone who does not intend to hurt, harass and exploit you. He is consistent with wisdom and conscience, such person, if infidel, is not important, humanity is prior to Islamism. (Boroujerdi, 2015)

Future generation education with emphasis on peace

Affection and friendship among the creatures must be learned and friendship is the cause of peace.

Transfer friendship to the children, loving is the practice of being a human. Institutionalize the passionate interests in the existence of children in order to have a calm and tolerable society. (Boroujerdi, 2017)

Redefining religious identity as part of a larger unit and changing identity goals

Creating a new religious identity can remove religious boundaries in such a way as to accommodate all the religious in a larger religious community. For example, the Abrahamic religions of Judaism, Christianity and Islam can be accommodated in the larger society, which is the religion of Abraham, in such a way that they are believed to be one single belief and the new identity can be created to represent all the Abrahamic religions for the followers of these religions. The new religious identity will help reduce ideological dissent and violence.

The theory of *wish actualization* is desirable in a wider context, in the sense that it considers all rituals, including the Abrahamic religions, and even idol worshipers in the circle of monotheism, and considers that all of them seek to reach God. “The idol worshiper is in fact seeking God. However, he has come up with some branches for himself to understand monotheism better.” In this regard, emphasizing on the common goal and avoiding prejudice to the branches and the conventions will result in proximity and harmony among all human beings and rituals.

Human Fallibility

One of the commonalities that is emphasized in this theory is that humans are fallible, and God forgives mistakes and consequently the punishment of others on the pretext of failure to execute God’s command is wrong. The extension of this view to individuals and the creation of a forgiveness culture is another element of the theory. “Getting good with someone who has annoyed you is the best case of virtue”(Boroujerdi, 2016). “If someone insulted you in one ear and excused in the other ear, accept it. If anyone did not find a reason to justify his deed and apologize, make a reason for him and forgive him”(Boroujerdi, 2014).

The false view of the duality of good versus evil

The *wish actualization* point of view, by undermining the belief that there is only one absolute good in the world that makes human salvation, reduces tensions and also at this stage, with emphasis on the relativeness of good, due to the numerous deliberate and unintentional distortions in this concept, reduces the prejudice of the followers of religions to their legitimacy and attacks the root of the disagreements. In the perspective of the *wish actualization*, there is no bad natures, and in fact, the meaning of bad comes from the perspective of person and culture. Basically, the view of duality is rejected in this theory.

Redefining the attributes of God and rejecting God as tormentor

The ritual based on the fear of the punishing God and that if you do not properly execute God's commands, you will suffer severe punishment and fire, which subsequently has resulted in the prescription of relevant laws in this regard for religious followers, is not effective in order to consolidate peace and prevent violence. The need to introduce a merciful and gracious god in a way that forgives his followers is very important. "Allah never provided the monotheistic religions with harassment of followers - the legislation of the laws was first mild and peaceful, but in the subsequent periods, it has gained violent face due to political issues"(Boroujerdi, 2016).

Fighting institutionalized religious violence in the framework of the jurisprudential rules

Another function of religion is to regulate and direct violence whenever religion is in the government's structure. The government has been helped by religious scholars in the area of structured violence, and the scholars have documented this structural violence in the form of jurisprudence. "When religious scholars were beside the rulers, leave them because such a scholar is causing harm to others, and giving the excuse to dictators for violence. This green light was later formulated as a constitution in the Islamic countries, which caused the spread of persecution and harassment of people, because of being helped by a religious scholar, and answered any objection with the condemned to apostasy" (Boroujerdi, 2017). It is clear that some governments will easily commit acts of violence in the name of religion and will obtain the power to enforce it from the rulers.

Ignorance of the fabricated and stereotypical differences of religions

In the circle of monotheism, the boundaries of time and place are removed, and humanity is dominated by a single word:

Jesus, Moses, Muhammad, Zoroaster are the same one. Islam, Christianity, Judaism and Zoroastrianism are no different. Whichever you call, you will reach God, i.e. from every dimension in this land of creation you call God, and it is answered. Whatever religions are official, or unofficial. The only connection is to the conscience, whose other name is the God-seeking nature, is continually right, you are forgiven. (Boroujerdi, 2016)

Attention to Interpersonal Relationships as the Infrastructure of Peace in Society

Exploration

One of the reasons for the loss of calm in the society is the investigation of the work of others, which can be generalized in terms of individual, group and belief. “Avoid the defects of others that the investigation is a destructive factor, and officiousness in lives of others can disturb their tranquility” (Boroujerdi, 2016).

Gender discrimination

Violence against women is also one of the issues that has always involved a human being. According to Amnesty International, domestic violence causes death or physical disability more than cancer or road accidents in ages 16 to 44 in the European women.

The World Health Organization reports that a woman is being attacked or mistreated every 18 seconds. According to official statistics, 35% of women in the world have been subjected to a physical or sexual violence (WHO, 2017).

Gender discrimination causes inflammation in half of the population, namely women. This tension affects the entire community, and inflammation in the family and violence against women has consequences. The theory of *wish actualization* values women.

Judgment

Another factor involved in the creation of violence is judgment. In this view, the prohibition of people from judging others and refraining from commenting on the actions and behaviors of others discourages the path to optimism.

Suspicion

One of the causes of violence is suspicion. It causes tension in society and violence. “We have to base our lives on science, and suspicion is anti-science. Suspicion does not have any foundation and documents and is something induced by others” (Boroujerdi, 2016).

“Suspicion leads to addiction, divorces and conflicts, and collapses of the family, to bombing, causes assassination, little by little the suspect becomes big, as a volcano, for example ISIS” (Boroujerdi, 2016).

One thing that should be taken into consideration in respecting and accepting other rituals is that it must be understood that there are some orders and laws in all religions that promote violence. In this theory, the emphasis on the lowness of the orders and the lack of prejudice to the implementation of these important issues is possible.

Conclusion

Now, after thousands of years of the emergence of religions, the issue that needs to be addressed is the change in the culture and level of knowledge, awareness and expectation of the people. The

advancement of technology, the availability of information and the breadth of communication has led to the removal of a superficial attitude to the problems, and also the new human needs to require new solutions. Therefore, the laws and judgments made thousands of years ago do not meet today's needs and a new perspective on religions is necessary. The proposed and executive approach of this theory emphasizes the existing and common moral and human principles of all religions in such a way as to bring about a complete alignment among religions.

Emphasizing the need to follow a single god in prayer and public prayer sessions regardless of the specific religion is the effective way of this theory and with the emphasis on the common goal, it creates solidarity and unity among the general public and the emphasis on these commonalities creates friendship in society. Now, after many years, teaching this school in Iran as a country with a great variety of religious and cultural backgrounds has had promising results among followers, and two other articles, which, using this school have brought about tremendous results in peace, have been presented at this conference, and enthusiasts can also refer to them.

This school is the result of forty years of research on various religious texts, and its impact has been observed objectively in society. Nowadays, that most of the world are on the edge of the cliff of violence and distrust in fear of falling into the abyss of bloody and unprecedented wars, the opportunity has emerged for scholars and policy makers to take advantage of the potential of this school to restore peace and reconciliation to the international community and save future generations from falling into the abyss of violence and religious assassination.

This school, as a school that originates from a Muslim country and a Muslim person, can be very helpful in eradicating the rules and laws of cruelty such as jihad and violent religious punishments.

Reference

Boroujerdi, H. (2017). *Arrival encyclopedia*. Tehran. Because of security reasons, this book was unofficially published.

Note that the wish actualization school is introduced for the first time in the scientific community and is dedicated to Mr. Hossein Boroujerdi. The references in the text are from his book. Therefore, what is contained in the text or in the sources are only from his book.